

religion, ecclesiastical preferment, honour, or law; the like of the other planets. If the significator be in the ascendant, the native is possessed with a natural desire of seeing strange countries; in the second, he travels for a design of enriching himself; and so of the other houses.

If the lord of the ninth be in the ascendant, the native will travel much; if in the second house, he will gain considerably by his travels; if in the third, he will cohabit with strange women, and often shift his residence; if in the fourth, his parents will have some occult infirmities, and he will die on his travels; if in the fifth, he will have children in another country; if in the sixth, he will gain by his slaves or servants, and his cattle will fall sick in his travels; if in the seventh, he will obtain a good and obedient wife. When the significators of journey are essentially strong, well posited, and free from affliction, and in sextile or trine of a good planet, they denote honour, prosperity, and security in travels, *quod capax*, according to the quality of the person; and contrariwise, if Saturn or Mars afflict the significators, it shews, in the twelfth house, danger of imprisonment; in the second or third, treachery by kindred or neighbours, or danger by common thieves; but in this judgment, Saturn shews rather poverty and want of money; Mars bodily wounds. The countries into which the native had best travel, are chiefly those subject to the signs of the ascendant, second, ninth, tenth, and eleventh; or those signs in which Jupiter, Venus, part of fortune, or dragon's head are posited; but those subject to the signs in which the infortunes or dragon's tail are posited, will prove unfavourable to the traveller; and so also will those that are subject to the signs of the fourth, sixth, seventh, eighth, or twelfth houses.

Saturn, Mars, or the dragon's head in the ninth, or Saturn or Mars in the third, opposite to the ninth, Jupiter being perigrine, cadent, and afflicted, shews either pernicious sectaries of no religion, or atheists. But Jupiter, Venus, or the dragon's head in the ninth, shews a truly religious person; the same if Sol, Mercury, Luna, or part of fortune be there in sextile or trine with Jupiter or Venus. If no planets are in the ninth, consider its lord and Jupiter; if they or either of them be essentially fortified and strong, or angular, or in reception with Sol or Luna, or with the lord of the ascendant or planets therein, or posited in the ascendant, the native will be truly pious, honest, and religious; and so contrariwise. Saturn in the ninth, essentially strong, shews strong zeal, chastity, and faith; Sol there, shews piety, and makes an excellent preacher. If Sol or Jupiter hath dominion in the ninth house, or in the ascendant, and hath dignities in the places of Mercury or Luna, the words of the native will be like oracles.

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The significators of honour in their houses, exaltations, or mutual reception or position with the lord of the ascendant, or angular, being also free from affliction, bestow on the native honour, glory, trust, and command. Jupiter, Sol, Venus, or Luna, in the medium cœli, the same; more especially if they are essentially fortified. The Sun and Moon in the degree of their exaltations, not afflicted, shew, *quod capax*, the greatest preferment. The light of time culminating, and in sextile or trine with Jupiter and Venus, or with the other light, shews great honour. But those who have neither of the luminaries angular, or in a masculine sign, or in sextile or trine of Jupiter or Venus, will all their days be abject and poor, and of the vulgar sort.

If the planet or planets which have dignities in the places of Sol, Luna, or sign ascending, shall be strong and essentially fortified, and, if it be Saturn, Jupiter, or Mars, oriental, or, if it be Venus or Mercury occidental; the native shall raise himself, though low, to a very high condition. So also Sol culminating in Aries, Leo, or Sagittarius; or Sol and Luna in reception, or in sextile, or trine; or if the Sun, or light of time be in conjunction with Aldebaran, Regulus, Arista, Pleiades, Antares, Rigel, Hircus, Cor Hydra, Arcturus, Fomahaut, or Marchab, and more especially if those stars culminate also, the Sun, Moon, and Jupiter in trine with each other; the Sun and Mars in mutual reception, or in trine from fiery signs; Jupiter, Venus, and Luna in conjunction or partile trine, especially in angles; Jupiter and Venus in conjunction in any angle, but chiefly in the tenth, with the dragon's head there, are all testimonies of eminent honour.

The Sun in Cancer, the Moon in Scorpio in conjunction with Jupiter, or in trine with him from Pisces, are arguments of great preferment. The Moon in the ascendant, near the full, or in conjunction, sextile, or trine with Jupiter, Sol, or Venus, or with fixed stars of their nature, and of the first magnitude, shews great encrease of honour and preferment. Sol or Luna in conjunction with Regulus or Arista; or in conjunction with the dragon's head and Jupiter in the tenth, in trine to them, or to Mars or Venus, will raise the native from obscurity, to sit with princes. Whatsoever preferment is signified, if Saturn or Mars cast their quartile or opposition to the tenth house, its lord, the Sun, or Jupiter, it will be lost again. If the lord of the tenth and ascendant apply one to another, and are both oriental, and in their essential fortitudes, the native will be great, and be beloved.

Saturn in the tenth never lets the native enjoy his honour and preferment long, but casts him down head-long, when least expected; from
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which dejection he never rises. The lord of the ascendant in sextile or trine with the Sun, and oriental; or in trine or sextile with the lord of the medium cœli, the native will attain to honour and dignity, and be beloved of kings, princes, and noblemen. The lord of the ascendant in the sign ascending, or in his own dignities, he will rise to honour and esteem by his own industry; more especially if he applies to a planet angular and in his own exaltation. The quality of the preferment is discerned from the planet or planets which apply to the luminaries, or to which the luminaries apply; if Saturn be that planet, preferment comes by means of an estate, inheritance, possessions, or favour of ancestors; if Jupiter, by means of virtue, honour, or learning, or honesty, gravity, justice, religion, or wealth. If Mars, by valour, or by merit as captain or general in the army, or by being a physician, surgeon, chemist, &c. If Venus, by courtship, pleasantness, or through the means of women. If Mercury, by wit, judgment, oratory, or learning; by the law, merchandize, &c. wherein also consider the house in which this planet is. If no planet beholds the luminaries, or is beheld by them, then consider the planet in the tenth, and the strongest planet there, if there be many; if no planet be in the tenth, consider the lord of the tenth, and disposer of the light of time, or that luminary which is either above the earth or strongest, and judge *ut supra*, for if the planets shewing the preferment be essentially strong, free from affliction, and assisted by other planets in ~~quartile~~ or trine, the native's honour will be permanent, otherwise not.

Mars in his detriment, and in opposition to the ascendant, shews an unfortunate and infamous man. Mercury in quartile or opposition to Saturn, causes an impediment in the tongue or speech; in conjunction, sextile, or trine, Jupiter makes excellent orators, of great reason, understanding, and justice, and gives him great friends among churchmen and lawyers; in aspect with Mars, he inclines to physick, surgery, chemistry; in quartile or opposition of Sol, to coining money; in sextile or trine with Luna, gives him a good understanding, and inclines him to the knowledge of things to come, to arts and sciences, as philosophy, philology, mathematicks, medicine, &c. if her application be in Virgo or Scorpio, the native proves a lover of the mathematicks. Mars in aspect with Sol, gives the native power, authority, and magistracy, making him famous. Jupiter, Sol, Venus, or Luna in the eleventh, essentially fortified, and in conjunction, sextile, or trine with the lord of the ascendant, shews great and good friends, and contrariwise if Saturn and Mars be there and weak. The Dragon's Tail in the eleventh, always shews falsity in friends, which is found never to fail; in the third the same. Fortunes in the first, fifth, seventh, ninth, and eleventh houses, many friends; infortunes in the twelfth or in angles, many enemies.

Those planets which are in opposition to the luminaries, lord of the ascendant, or are posited in the twelfth house, signify the native's enemies; no planets in the twelfth or seventh, nor in opposition of the luminaries, few or no enemies. The lord of the ascendant in the seventh or twelfth, or lord of the seventh or twelfth in the ascendant, argue many enemies. Those planets in septima, or in opposition of the luminaries will discover their malice openly; those in the twelfth or cadent, will act their malice closely and cunningly. The lord of the ascendant either disposing of the significator of enemies, or much stronger in essential dignities, and angular, the native overcomes all his enemies, and contrariwise. Significators of enemies cadent, peregrine, retrograde or combust, argues mean persons. Either of the luminaries afflicted by conjunction, quartile, or opposition, Saturn or Mars in angles, and disposed of also by the said infortunes, argues imprisonment: So if Sol or Luna be in the twelfth in conjunction with Saturn: Saturn and Mars in conjunction, out of their own dignities, or dignities of the luminaries the same; the same if Sol and Luna be in conjunction in the eighth, in any sign, except Taurus, Cancer, or Leo. The lord of the ascendant combust in the twelfth, imprisonment and many sorrows: in the tenth, death by sentence of a judge: in the eighth, sorrows, and an infamous end. The lord of the ascendant in quartile or opposition of the lord of the eighth, or any planet therein, or in conjunction with evil fixed stars of the nature of the lord of the eighth, or in the fourth, sixth, eighth, or twelfth, in conjunction, quartile, or opposition of Saturn, Mars, or combust, and out of all his essential dignities, are all demonstrations of a violent death. If these configurations happen in fiery signs, it may be by beheading; in airy signs, hanging; in earthy signs, by falls, blows, or the like; in watery signs, by water or drowning; in angles, the death will be more honourable; in succedent, by accidents; in cadent, very shameful. If the significators of manners be with Caput Medusæ, the native will be of a violent nature, even to murder or be murdered; if with Aldebaran, he will be fierce and given to warlike actions; if with the Pleiades, he will be ambitious, turbulent, and libidinous; if with Cingula Orionis, he will be witty, of great understanding, and have a vast memory; if with Regulus, he will be magnanimous, noble, generous, and aiming at rule and dominion; if with Antares, he will be rash, head-strong, without rule or government, obstinate even to his own destruction; if with Hercules, he will be rash, bold, impudent, cruel, subtle, crafty, with a shew of valour and honour; if with Arista, he is noble, generous, and brave, of a gentle, affable, and courteous disposition, just, honest, faithful, true hearted, studious, and ingenious; if with Lyra, wanton and luxurious; but pretending to gravity and honesty; if with Aquila, bold, confident, and valiant.

Saturn

Saturn oriental, or in the ascendant, gives a stature somewhat above the middle size; occidental a mean stature, inclining to brevity. Jupiter oriental gives a tall, large, and comely person; occidental middle-sized, but large boned and well set. Mars oriental gives an indifferent large corporature and strong body; occidental one of a middle size, but full body. Sol gives a large and comely corporature; Venus oriental, gives a tall, straight, and slender person; occidental, one short and well set; Mercury oriental, gives a compleat, tall, upright, and slender body; occidental, one low and small. The moon increasing, gives a full, fat, plump person inclining to tallness; decreasing, a short, low, squat body. Planets having north latitude, shew large and gross bodies, but of a more dull and sluggish nature; planets having south latitude, shew lesser proportion, and such as are nimble and active. Saturn shews a long visage, swarthy, black, or tawny, and lowring; Jupiter, a fair, full, comely visage. Mars a full, sun-burnt, or ruddy visage. Sol a full round face, high bold forehead, and tawny complexion; Venus a fair beautiful visage; Mercury according as he is conjoined, of himself he gives a long swarthy complexion; Luna full faced if increasing; pale, wan, and long visaged, if near her change. If Saturn is lord of the geniture, or in the Ascendant, the native is melancholy, envious, and fearful even of his own shadow; if Luna is in quartile or opposition of him, he proves ambitious, and fills his swollen fancy with glorious conceits; but if Mars, it is much if he proves not mad; if Mercury, an enthusiast or diviner. If Saturn be in the medium cœli, it destroys the native's honour and fame, though never so great, and he ever so deserving; so much the more if he be in quartile or opposition to Sol or Jupiter; but if Jupiter or Venus be there under fortunate directions, he may with much labour preserve it; yet at last it will be destroyed. Saturn in conjunction with Luna in an angle, though the native were ever so rich, yet shall he be reduced to poverty; so the Dragon's Tail in the second, destroys the native's estate and fortune, be it never so great; and he will be driven to many exigencies and wants; and Saturn or Mars retrograde, peregrine, and cadent, being in quartile or opposition to the second house or its lord, makes the native perpetually poor. Saturn in, or lord of the ascendant in one man's nativity, being upon the cusp of the seventh in another's, foreshews perfect hatred, and the latter will be the injured person. Saturn in the ascendant, in Gemini, Virgo, Libra, Capricorn, or Aquaries in good aspect with Mercury, makes scholars and learned men; with Jupiter, divines and lawyers; if he be in the eighth, in a nocturnal geniture, he foreshews a violent death. Saturn lord of the seventh, makes the native long before he marries; scarcely before thirty, unless Jupiter, Venus, Mercury, or Luna be in the ascendant; or some of the other three, and the lord of the ascendant be in good aspect of Luna. Saturn in quartile or opposition with Sol or Luna from angles,

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portends blindness; the same if the luminaries be in quartile or opposition of Mars. Saturn in the *imum cœli* although in a fortunate genesis, foreshews an evil end to the native, though he be a prince.

Jupiter lord of the geniture, or in the ascendant, makes the native of a noble and brave spirit, aiming at good and honest things, without the sense or least imagination of evil. But if either of the luminaries, or Saturn, or Mars be in quartile or opposition to him, he proves proud, treacherous, and a perfect villain, who under the notion of sanctity may shroud a thousand enormities. Jupiter or Venus posited in the ascendant or medium cœli, free from affliction, makes the native beloved of all sorts of persons, though his birth be ever so mean; and gives him a just, upright, and honest soul. Jupiter, Venus, or the Dragon's Head in the fifth, in a fruitful sign, shews many children; and if Luna be in any good aspect with them also, she shews still the greater number.

Saturn or Mars in the ninth, and Dragon's Tail in the ascendant, generally makes the native an Atheist in judgment, though a priest by profession. Saturn upon the cusp of the second, makes the native always poor, let him have what assistance soever; unless he be essentially fortified there, and in good aspect of the fortunes. Saturn and Mars in opposition to equinoctial signs, makes (if a king) a great tyrant; and if they be in quartile with Jupiter, he may be an observer of law and religion, but it will be for his own ends. Saturn in opposition to Luna, or Mars in opposition to the ascendant, makes an absolute knave and a traitor.

Mars lord of the geniture in the ascendant essentially fortified, makes a courageous person, a good soldier, surgeon, or physician, and one honourable in his profession. Mars strong in a nativity, and lord of the seventh, in no good aspect to the luminaries or ascendant; the native will be unfortunate in war, controversies, and law-suits; for the seventh house signifies his enemies, and in this respect they will be too powerful for him. Mars in the medium cœli brings scandal and dishonour to the native in many things, whether he deserves it or not. Mars in Aries, Scorpio, or Capricorn in the ascendant of a nativity, makes the native invincible; and this more especially if he be in good aspect of the luminaries, or planets essentially fortified. Mars in conjunction, quartile, or opposition to Luna and Saturn in the same aspect of Sol from angles, shews a violent death. If so posited in violent signs, though out of angles, the same. Mars and Sol in the second house, essentially fortified, the native may have a good estate, but will have ways enough to spend it; but if they be weak, peregrine, or afflicted, the native will be driven to want.

Mars

Mars and Sol in the ascendant, in aerial or fiery signs, make proud, scornful, prodigal persons, conceited of themselves. Mars in opposition to Jupiter or Venus destroys the issue of the native though ever so great and numerous.

Sol lord of the geniture, or strong in the ascendant, makes the native aim at sovereignty, rule, and dominion; who, *quod capax*, will be very famous; the same if Aries, Leo, or Sagittarius, ascend, and the Sun be strong and in trine with Jupiter. Sol in the ascendant makes a great boaster and very proud person; Mars there, denotes a notorious liar, romancer, an inveterate of fables, and a contriver of mischief, given over to perjury, violence, and cruelty. Sol or Luna in quartile or opposition to Saturn or Mars from angles, chiefly the medium cœli, shews a violent death; if to Mars only, and in humane signs, the native will be slain by the hands of his enemies; if to Saturn, he will either have a great fall, be imprisoned, or starved to death in a prison. Sol and Luna afflicted in watery or airy signs, afflict the native greatly with the gout. Sol and Luna in conjunction of Venus in Cancer or Capricorn give the native a great fancy and a large understanding. Sol, Luna, or the medium cœli directed to the conjunction, sextile, or trine of Jupiter or Venus, the native, if in years, generally marries. Sol, Luna, or the ascendant, being Hyleg, directed to the conjunction, quartile, or opposition of Saturn, and the direction being in Aries, Cancer, or Leo, the native rarely escapes death when these directions come up, because those signs represent the most vital parts in man's body, and Saturn in the opposite signs has most power to do mischief. Sol and Mercury in conjunction in the third or fourth, makes the person skilful in occult arts and sciences. Sol, Luna, or the ascendant, in a geniture of short life, directed to the Dragon's tail, generally proves mortal.

Venus, lady of the geniture, or strong in the ascendant, makes the native a great lover of pleasure, of an upright, just, honest heart; but if she be weak, and afflicted by Saturn or Mars, the native is libidinous, sensually and beastly inclined, and will be afflicted with venereal diseases. Venus and Mercury in conjunction in Gemini, Libra, or Aquaries in the ascendant, in trine with Jupiter in the ninth, make great scholars, and learned men. Venus and Mercury posited in the medium cœli either in Aries, Gemini, Virgo, or Scorpio, makes the native very eminent in arts and sciences. Venus in the ascendant, and Mercury lord thereof, in reception with her, denotes a good understanding, and a worthy honest man. Venus posited in the medium cœli, makes the native, whether man or woman, marry very advantageously.

Mercury lord of the geniture, or strong in the ascendant, gives the native an admirable fancy and great elocution; if he be in good aspect with Luna or Venus, or in reception with either of them, he proves a famous orator; if in good aspect or reception with Saturn or Jupiter, he makes an excellent philosopher or divine; if with Mars, a good physician, surgeon, or mathematician. Mercury in *casimi*, and in his own dignities, makes the native a great orator, or subtle counsellor, in the estimation of all men. Mercury in square or opposition of Mars, gives a sharp, but a turbulent and troublesome wit and understanding, one never content, but always seeking out new things and strange inventions. Mercury in an angle in Pisces, afflicted of Mars or Sol; and the Moon in an angle, afflicted of Saturn, makes a fool or a madman, for these configurations oppress the brain, and represent a thousand fancies. Mercury in Cancer, retrograde, in square to Mars and Jupiter, and they in opposition to each other in the nativity of a divine, make a great enthusiast. Mercury afflicted by Saturn in those genitures where Cancer, Scorpio, or Pisces ascend, the native is either dumb, or has a very great impediment in his speech; the same if Mercury be with the dragon's tail; if afflicted by Mars in such a genesis, the native stammers very much. Mercury free from affliction in genitures where Gemini, Virgo, Libra, Sagittarius, or Aquaries ascend, gives the native a graceful speech, and an excellent elocution. Mercury and the Dragon's tail in the ascendant in Libra, and the Moon in Aries in the seventh, makes the native a promoter of scandal and falsehood. Mercury in either of the houses of Saturn, gives a sound understanding; and if he be in sextile, trine, or reception of Saturn, the native comes into great repute by his ingenuity. Mercury in the houses of Mars, in good aspect of Luna and lord of the ascendant, gives an excellent understanding.

Luna lady of the geniture or strong in the ascendant, the native loves novelties, is subject to mutation, and desirous of travelling to see distant countries; of a gentle nature and disposition, and timorous; if she be in aspect with Mercury, the native will be master of many languages. Luna in conjunction with the Pleiades, and in quartile of Mars from an angle, shews great defects in the eyes, if not total blindness. Luna in conjunction or opposition of Sol in any genesis, shews that the native will live but a short time; unless the Moon has great latitude; for that sometimes may make the conjunction or opposition eight or nine degrees distant. Luna in conjunction of Saturn in an earthy sign, and an earthy sign ascending, makes the native very melancholy and low spirited. Luna in reception and trine of Mercury, gives a good understanding, and makes the native able to overturn the arguments of most men. Luna in the twelfth, in quartile to Caput Algol in the medium
cœli,

cœli shews loss of honour, if not captivity, or death in prison. Luna in Via Combust, and Sol in Via Lactea, denote great danger to the eyes; if the infortunes be in the ascendant, or in opposition thereto, it presages blindness. Luna, Sol, or the ascendant directed to the conjunction of Mars, shew the small-pox or measles in children; in men it denotes malignant fevers; and in elderly people, death. Luna in good aspect of the almuten of the medium cœli, and in the same with the lord of the ascendant, gives the native eminent honour. Luna or Sol, or both, or the ascendant, afflicted by the body or partile aspect of the infortunes, denote that they will be of a very short and sickly life.

Fixed stars of the first or second magnitude in the ascendant, or medium cœli, give the native extraordinary fame and honour, make him eminent and prosperous, and one whom the world will admire. Fixed stars of a violent nature, upon the cusp of the medium cœli, and its lord posited with such, shew destruction to the native's honour and fame. Fixed stars are to be considered in general positions or directions, in respect of their aspects as well as the planets.

The medium cœli afflicted by the dragon's tail, and both the luminaries afflicted by Mars, in a violent sign in the fourth, shew a wretched end, both to the honour and life of the native. The medium cœli well fortified, gives the native not only great honour, but such as shall be fixed and durable; though sometimes upon bad directions it may be subject to interruptions. The medium cœli directed to promit-tors, never kills, unless in the genesis there be signs of a violent death.

All the planets, or most of them, above the earth, makes the native, of whatsoever capacity, eminent and famous beyond it; and if they shall be so posited in their dignities, he shall, like a comet, out-shine all others in the place where he lives. All the planets in a nativity retrograde, and under the earth, though the native be of great and noble birth, shew him not of a rising, but of a falling fame and fortune. The lord of the ascendant stronger than the lord of the seventh, shews the native always overcomes his adversaries, and so contrariwise. Aries, Leo, or Sagittarius ascending, and the lord of the ascendant in the medium cœli, shews the native will always be aiming at things beyond the capacity of his birth or present fortune.

The inferior planets many times shew great honour to the fame of a native, but will not be of long continuance. The fortunes in the ninth, make famous churchmen, lawyers, and rich merchants; the same, if the benevolents trine the ninth or lord thereof. Many planets in the ninth,
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in the nativities of any class of persons, give them the highest honour and dignity in their profession. If Virgo ascend, the native is generally very ingenious, unless Mercury be in Sagittarius or Pisces; and then the native is generally confident and conceited of his own abilities, though a mere fool. The lord of the medium cœli in the twelfth, and the lord of the twelfth in the ascendant, denote captivity or imprisonment; the like if the Moon or lord of the ascendant be posited in the twelfth. The greater the planets dignities are, the more splendid and glorious is the native's honour and fortune; the greater their debilities, the more obscure will be his. The medium cœli directed to the body of Saturn, he being posited in the tenth or eleventh house, the native will lose all his honour and offices, and will scarcely ever rise again to preferment; and if in such a genesis there be significations of a violent death, the aforesaid direction puts an inglorious period to the native's life.

A continued series of good directions make a bad nativity sometimes very good; but that good lasts not long. Two, three, or more planets in the eighth, upon good directions unto them, encrease greatly the native's substance by wills and legacies of the dead. The eleventh house fortified by the presence of good planets, shews many great and powerful friends, but by the presence of evil planets, and they ill-affected, it shews few and faithless friends. The lord of the eleventh stronger than the lord of the seventh, declares the native's friends to be more powerful than his enemies.

All the planets under the earth, when they promise honour, dignity and fortune, which is chiefly when they are essentially fortified in nocturnal genitures, generally perform it in the latter part of the native's life. All the planets in a nativity out of their essential dignities, shew obscure persons; who, if they ever attain any honour, glory, or renown in the world, they never long enjoy it. A fortunate planet in the eighth house, always denotes a natural death; the lord of the eighth in the medium cœli, shews the native will die by the sentence of a judge. Such as have a satellium, or croud of planets in angles, have at some time or other of their lives prodigious success or detriment, according to the occurring directions. Many planets in reception, or in good aspect of each other, give the native many and good friends. Planets squaring or opposing each other from angles and cardinal signs, denote great misfortunes to the native, and that at last he shall die a violent death. Cardinal signs possessing the angles of a nativity, make the native, if of any capacity, most eminent and famous in his generation, and to do such acts, that after ages shall admire him. Directions to the bodies or aspects of planets in the descending part of heaven, although they denote the greatest happiness, yet it proves not very durable.

In a feminine genesis, the lord of the seventh being posited in the ascendant, makes her govern over her husband; and if the lord of the ascendant be a superior planet, and the sign thereof commanding, she will be a great virago, and hector over him. Allowance is many times to be given in the measure of time in directions, when transits of weighty planets, contrary to the nature of the directions, shall near that time occur; for good and evil directions may be both anticipated or continued by the force of the transits. Some persons, although they have bad genitures, rise wonderfully, because their genitures sympathize with the nativities of those by whom they are raised. The greatest sympathy that can be in any two nativities, is by having the fortunes in one upon the places of the luminaries in the other; and the luminaries in the latter upon the places of the fortunes in the former. The greatest antipathy is, where the infortunes in the one possess the places of the luminaries in the other; and the luminaries in the latter, possess the places of the infortunes in the former; the same happens if the lord of the ascendant in the one be in opposition to the lord of the ascendant in the other, and so contrariwise. The lord of the ascendant in the radix in conjunction with the lord of the eighth, in the revolution, and in the eighth house, will be very dangerous to the life of the native.

Mercury perigrine, and in detriment or fall, retrograde or combust, in quartile or opposition of Luna from angles, slow in motion, cadent, or in via combusta, or afflicted by Saturn or Mars, shews the native not to be wise, but rather stupid, and dull of understanding, impertinent, troublesome, a dissembler, and a very silly creature; but the quartile or opposition of Mars and Mercury causes a turbulent and unquiet wit, and makes the native the author of many inventions.

RUDIMENTS of the DOCTRINE of HORARY QUESTIONS.

Let the Radix be drawn into a speculum, and being fully and completely directed, with observations of all the current transits, draw forth the revolution also of the year. Then, consider the matter about which the question is proposed, whether it be transient or durable. Consider also to what house the thing belongs, what planet is the significator thereof, the ascendant and its lord, and the planets which may confirm, impede, or destroy the business. What planets are hurtful to the significator of the thing, and consequently to the querent, which are such as are lords of the seventh or twelfth house, or such as are in quartile or opposition to them in the radix. Then if the lord of the ascendant come by direction or transit to the body or good aspect of the lord of the house signifying the thing, or planet posited therein; or they contrariwise to

the good aspect of the lord of the ascendant, the matter shall come to pass, or take effect. So if a planet by direction or transit hath lately separated from the significators of the thing, and immediately applies to the conjunction, sextile, or trine of the lord of the ascendant, or planet therein, it shews the same. If the significators of the thing, or lord of the fourth from the house signifying the same, shall transit the ascendant, or come by direction thereto, it shews good. If the radical and revolutionary significators apply by good aspect in the Ephemeris, or are in reception, or another planet makes a translation or collection of their light, it shews the perfection of the matter. If the aforesaid transits or directions happen to be in mutual reception to the lords of their radical places, it shews so much the more eminent good. And whether the significators be strong or weak at the time of the direction or transit, if they were strong in the radix, their significations will be the more firm. If any planet collects the light of both significators, and at that time transits the ascendant or house signifying the thing, it perfects the matter. The same if by direction or transit they come to one another's places in the radix, or to any eminent fixed star, upon the cusp of the eleventh house, or medium cœli. Consider what house the planet which translates or collects the light of the significators is lord of, and posited in, for according to the nature of the things signified by those houses, shall the matter terminate. If the Sun, Moon, or part of fortune transit the medium cœli, or house signifying the thing; or come thereto by direction, it signifies good. But if there be neither direction nor transit, nor significators of good or evil, it is requisite to suspend judgment to a future day.

If it be a weighty and durable thing which is desired, it will scarcely be performed without a good direction or transit; yet you may judge thereof, according to the next that comes, as it is either good or evil. But if the opposite evil to what we have stated should happen, then judge of it by the contrary rule; but if both good and evil happen, judge according to the more weighty and greater number of testimonies. And whatsoever we have said of the radix, if the same configurations happen in the revolution, they import the same, but not with such powerful effect.

Lastly, consider to what points in the revolution the radical significators approach by transit or direction; or contrariwise, to what points in the radix the revolutionary significators apply; and accordingly as it is either good or evil, join all with the other configurations aforesaid, and accordingly judge.

RUDIMENTS of the DOCTRINE of RADICAL ELECTIONS.

If any thing be really intended to be obtained, the time of the beginning and undertaking thereof ought to be elected from the radix of life, and nothing else. For at that time, once for all, the great God deputed every significator to a certain purpose or signification, and firmly established the same, for ever unalterable by the power of nature. Therefore in making an election, first correctly learn what planet is the true and real significator of the thing desired, for without the true knowledge thereof, all is in vain; secondly consider the nature and quality of the thing, whether it be proportional to the capacity of him who desires it, or impossible.

Consider also to what house of heaven the same doth appertain, and what eminent fixed stars were upon or near the cusp thereof, and what planets in the radix beheld it by friendly aspect. Note likewise the revolution, what sign is upon the cusp of the same house, what planet is lord thereof, or beholds it by good aspect. Consider the promissor, or planet, or house signifying that or them, by or from whom the thing hoped for is to be obtained or performed. Then consider in every election the fourth house, from the house signifying the thing, its lord and planet posited (if any be) therein; for that hath signification of the end of the matter.

Let the radix be directed, with a speculum completely fitted, thereby readily to observe, with a glance of the eye, all the transits of every significator, whether good or evil. This done, observe at what time the significators come by direction or transit to the body or good aspect of the promissor in the radix, or to the lord of the fourth, or planet posited therein, or eminent fixed star of the nature of the promissor; or at what time there is any translation made by the promissor, Sun, or Moon, by good aspect, to the cusp of the ascendant, lord thereof, or planet posited therein; as also at what time in the Ephemeris they come to any good aspect, and make your election for the same accordingly.

Observe when those radical significators come by direction or transit to the body or good aspect of the aforesaid revolutionary promissors.—Observe also when the cusp of the fourth from the house signifying the thing, or its lord by direction or transit comes to the body or good aspect of the ascendant or its lord, or translates the light of the significator or promissor thereto; or comes to the house or lord thereof signifying the thing. Note also, when the revolutionary significators come by transit to the body or good aspect of the aforesaid promissors, whether
radical

radical or revolutionary, and whether there be no evil direction or transit at the same time, neither radical or revolutionary, accompanying the afore-said configurations.

Let the significators, but especially the promissors, be essentially fortified, or in conjunction, sextile, or trine with their places in the radix, if possible. Let the medium cœli in the radix, as also the Sun and Moon and lord of the eleventh be free from all affliction, and hastening by direction or transit to some good configuration. And let the same sign and degree if possible ascend, at the undertaking, which did in the radix, for then the significators are the same; if that cannot be, let those upon the cusp of the house signifying the thing, ascend; or let the Sun or Moon be posited in the house signifying the thing; taking heed that the radical infortunes may be cadent if possible, and not angular. Observe if there be any reception between the radical significators and promissors; the same observe in the revolution; or whether the radical and revolutionary significators are in reception one with another at the time of the directions or transits, for that is very promising; and those aspects only are propitious to make elections in.

Lastly, if the radical significators be weak or unfortunate, there can be no strong or firm election made for the native; for what good can be expected to proceed from weak, afflicted, impotent, and unfortunate promissors or helps? 'Tis true there may be an accidental good, but that never can overcome the power of an essential or radical evil; yet if an election be made for such a one, let the significators be essentially strong at the time of the election, and if possible in trine to their radical places.

Now if the exact time be required in which any thing signified should come to pass, that must be found by the direction of each significator to their respective promissors both by progressive and converse operation; or by drawing a speculum for the mundane aspects, which will at first sight point out the year, month and day in which all the material accidents of human life shall appear, and be made manifest. If you would know how many children the native shall have, you must have consideration to the fifth, seventh, ninth, eleventh, first, and third houses, for these signify the native's children, for as the fifth from the ascendant signifies children, so it signifies the first and seventh child; the seventh signifies the second child, for it is the house of brethren from the fifth; the ninth signifies the third child, because it is the third from the seventh, and so in like manner the eleventh signifies the fourth child; the first, the fifth child; the third, the sixth child; the fifth, the seventh child as aforesaid; the seventh, the eighth child, and so on; the sex of the infant is discovered by the nature of the significators.

In regulating and ascertaining these judgments, the discreet Astrologian must likewise understand, that all fiery signs incline men to be cholerick, hasty, furious, quarrellsome, revengeful, proud, ambitious, imperious, importunate, hardy and rash; involving themselves in many troubles and misfortunes; yet they are mostly ingenious, but often changing their opinions and pursuits.

Airy signs shew men chearful, affable, courteous, liberal, free-hearted, faithful, good-natured, and loving mirth, such as singing, dancing, music, and all civil recreations; of modest deportment and manners, and of sound reason and understanding.

Earthy signs denote persons of reserved thought, slow in speech, and deliberate in all their undertakings, keeping close their counsel and intentions. They also frequently prove to be very fraudulent, covetous, and suspicious, seldom forgetting or forgiving injuries; often sorrowful and low-spirited; loving no man's esteem but their own; for the most part prudent and careful, but austere and surly in their manners and deportment.

Watery signs make men cowardly, luxurious, wanton, mutable, dull, and sluggish; with low, effeminate, whining voices, very timorous and fearful, having much deceit in them. They are usually pretty much given to the schools and nurseries of Venus, which often prove a great injury to them, and sometimes their total ruin.

It must also be remembered, that Saturn is extremely cold and dry, Jupiter is remissly hot and moist, Mars extremely hot and dry, the Sun is meanly hot and dry, Venus is hot and moist, Mercury is remissly cold and dry, the Moon is meanly cold and moist. If Saturn be in Aries his dryness is increased, and his coldness abated, or he is intensely dry, or remissly cold. In Taurus he acts with a double force, viz. he is intensely cold and dry; in Gemini he is remissly cold and dry, in Cancer he is intensely cold; so that if Saturn aspect the ascendant from any of these signs, he varies his influence according to the sign he is in. A planet in his house, as the Sun in Leo, retains his own nature, is well affected in his influence, but if in his detriment, as in Aquaries, he is then ill affected or depraved. If he be only perigrine he is meanly affected as to good or evil, viz. neither essentially strong nor weak; if in his fall, he flags in his motion, and is as a man indisposed and uneasy. Therefore a planet in his fall or detriment effects no good to the native, if any, it is depraved, and consequently dangerous or pernicious.

A planet direct and swift in motion, or on the contrary, is as those very terms import, therefore their celerity, orientality, and their position, if superiors, *supra terram*, makes them more manifest and powerful. Aries ascending gives a martial wit and inclination, but if the Sun be in partile trine or sextile to it, or its lord, or in conjunction of Jupiter, who may be in platick sextile or trine to either of them, then it is made solar and jovial, but chiefly solar. Understand the like in other signs ascending, according to their nature, and the nature also of those planets that behold them.

The nature and state of every planet must be attended to; for a planet may be considered in relation to the portents or signification of any sign or mansion of heaven; thus, First as to position; second, dominion; third, exaltation; fourth, aspect; fifth, opposition thereunto, as for example, Saturn in Aries must be considered as Martialized and Solarized, because Aries is the house of Mars, and the exaltation and triplicity of the Sun, and so in others. The ascendant in any nativity is to be observed, also the lord of the ascendant and his position, or a planet posited therein; all which are to be considered by the reader or student as to the portents or signification of the ascendant. The sixth house signifies diseases, but yet the twelfth shall be a consignificator in all corporal afflictions, as being in opposition thereto.

From the lord of the ascendant, or any other house, proceeds the chief virtue or most powerful part as to the signification of that house; if Saturn and the Sun be in conjunction in Leo in the tenth house, the latter being nearest to the cusp thereof, then the native arrives to some degree of dignity or honour from the analogy, position, dominion, or fortitude of the Sun, as also his propinquity to the cusp. But Saturn being of a contrary nature, and adverse to what the Sun portends, also hating the place of his residence, and partly afflicting the Sun, will therefore cause some unhappy misfortune to arise, and cloud the glory promised by the Sun in the end. Saturn in conjunction with Jupiter in Virgo is most powerful, and overcomes in his effects; but if they are conjoined in Aries, then Jupiter is strongest, and becomes victor. This reciprocally by each being in his fall.

The luminaries are to be considered as more powerful and significant than the rest of the planets; and therefore any of the superiors in conjunction with the Sun in Leo influences much power and honour to the native by virtue of the Sun, &c. So if Saturn be in conjunction with Jupiter in Sagittary, the house of Jupiter, then Saturn acts in dependence to his dispositor. Any planet strong in a good house, is of good signification,

cation, but much better if the planet be a fortunate one by nature. A malefick planet, weak in the tenth house, denies honour, if they behold either the cusp or the lord thereof by any malevolent aspect; then many impediments or obstructions prejudice or hinder the native's advancement. Mars in the mid-heaven strong, usually portends military preferment, dignity, or profession.

Saturn or Mars strong in a good house of a figure, are as discords in musick, corrected to effect a concord or harmony in sounds; for being well affected, they cause a perfect good, though it be attended with difficult means or methods to accompany it. In fine, their good is always tempered with something of evil, because they are naturally more propense to effect evil than good; as for example, Saturn in the second house, or lord thereof, and strong, gives riches by rapine and covetousness; in the seventh he denotes the death of the wife. A malefick planet meanly affected in a good house, oftentimes obstructs or prevents what is naturally signified thereby, or at best but meanly effects a good. As for example, Saturn meanly affected, viz. perigrine in the second house, gives not riches, yet retains them when gathered, by being sparing and penurious. Mars so posited and ill-affected, dissipates or destroys an estate by prodigality, and such other imprudent expences. Saturn debilitated in the eleventh house of a nativity, produces trouble with or by the means of friends unrelated; and the analogy is according to the debility of the planet, and how they are beheld and mitigated by sextiles and trines, or contrarily inflamed by quartiles or oppositions.

An infortune in conjunction with a fortunate planet, is either impeded or deprived of the good signified; for though the fortunate planet be in his own house, yet he partakes something of the nature or analogy of the malefick, with whom he is conjoined. Three planets or more in conjunction, act jointly and severally according to their respective natures, and to their heavenly states, but principally according to the nature and state of the most strong and ruling planet. If an infortune, especially Saturn, be placed between two planets which are in conjunction, he prevents or retards the good promised by the other two planets; the nature or kind thereof is discovered by the house of heaven wherein such a congress is made.

The lord of the ascendant applying to the conjunction of the Sun in any nativity, shews the native apt, or delights to converse with honourable persons, grandees, and such like; as also will be ambitious of fame, honour, and dignity, &c. If he apply to Saturn, the native affects to converse or associate himself with persons of an inferior rank, viz. rusticks,

ticks, plebeians, &c. He is subject to envy, fear, pensiveness, and covetousness. Two planets in reception, act or disperse their influence in an amicable method, which if benevolent by nature, their virtues are the more powerful. Many planets in cardinal signs in any geniture, always effect some great things; if in one house, the native receives or suffers an excess of good or evil, according to the nature of that house. The benevolent planets Jupiter, Venus, and Mercury also, retrograde in any nativity, is of eminent import, adding to the felicity of a native, and this is the more powerful if they are applying to the conjunction of the earth; but the retrogradation of Saturn or Mars in angles, is ever attended with difficulties and unhappinesses, from which positions I shall always pray, *libera nos Domine.*

END of the FIRST PART.

AN
ILLUSTRATION
OF THE
CELESTIAL SCIENCE
OF
ASTROLOGY.
PART THE SECOND.
CONTAINING THE
DOCTRINE OF NATIVITIES,
AND THE
ART OF RESOLVING HORARY QUESTIONS;
TOGETHER WITH
A COLLECTION of NATIVITIES of the most eminent and remarkable
PERSONS, TWINS, DWARFS, GIANTS, &c.

BY EBENEZER SIBLY, ASTRO. PHILO.

PRINTED IN THE YEAR MDCCLXXXIV.

A N

I L L U S T R A T I O N

Of the CELESTIAL SCIENCE of

A S T R O L O G Y.

P A R T T H E S E C O N D.

The ART of RESOLVING HORARY QUESTIONS.

IT is an observation most true, that all people endued with reason, are solicitous to know their future estate and condition; but as some persons find it impossible to procure the exact time of their birth, astrology supplies that defect, by the doctrine of Horary Questions. So that from a question seriously propounded, almost as much satisfaction may be given the querent, upon many subjects of enquiry, as if his nativity were actually known. For as the nativity is the time of the birth of the body, the horary question is the time of the birth of the mind; and there are few persons living but what are in some way or other subject to horary doubts, which being seriously propounded in the shape of a question, may be satisfactorily resolved. This doctrine seems to be founded upon that miraculous sympathy in nature, which is admirably manifested between the Moon and the sea; by which that amazing body of water is constantly drawn after her, though no man sees, or can conceive how. In these sympathies there can be no doubt but the vegetive soul of the world invisibly carries and unites a specific virtue from the heavens between one thing and another, every where working those secret effects, which no mortal can fail to admire. And in the present case, who is to determine what this soul cannot effect between the heavenly bodies and the animal spirit of man, working such sympathies, as that a question of importance to our welfare cannot start from the mind, but in a point of time when the planets and signs governing the person's birth, are acting upon the very subject that engages his thoughts and attention. And hence the *birth* of the question, like the nativity of a child, carries the story of
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the whole matter in hand, upon its forehead. And hence also follows that skill in natural predictions, by which the artist is enabled to demonstrate the particulars of the event required; and this as well by the stars of heaven, as Abiather the priest was of old enabled to do by the stars of the Ephod.

But, however, the predictions that are made from the questionnaire way, are by no means so perfect and correct as those deduced from nativities, and therefore I recommend all judgments on futurity to be made from nativities, when they can be procured, rather than from horary questions. But at the same time I am very confident that the omniscient Creator is not at all wanting for any possible care in his contrivance of the works of nature, for the supply of all our moderate wants and enquiries. And if it be essential to man's welfare to be forewarned of *the time and the judgment*, as Solomon declares it is, and that *the wise man shall know it* *, then it is plain that God has afforded means to obtain this knowledge without a miracle; and this means may surely be by the stars of heaven, responding our horary questions, and experience continually affirms day by day that it is so. Not that I believe the trivial concerns and accidents of mankind, as some writers have pretended, as if a glove lost or hidden in sport and wantonness, should be so watched and attended by the heavenly intelligencers, that they must needs point out where this piece of leather were to be found; or that questions propounded out of mere curiosity or diversion, are to be resolved by them. No, God's works are serious, and not to be made the sport and ridicule of the gay and inconsiderate. For although the heavenly contrivance may aptly respond our serious and important concerns, as when David anxiously desired to know *whether he should go up into any of the cities of Judah, and which of them?* yet that they should as aptly satisfy our intemperate desires, and be subservient to our frolicks, is too ridiculous to imagine. There is no doubt but the heavens are able to shew us more learning than we mortals, in this state of frailty and corruption, can ever attain to understand; and it is a great bounty of God that we know so much as we do; therefore it highly becomes every wise and good man, to glorify the maker of all things for the little knowledge he can and doth attain, and to be careful how he sports even with the least among his gracious works.

All enquiries that are serious, and that come under the denomination of an horary question, must necessarily relate either to things *past, present, or to come*; or to concerns that *once was, now is, or may be hereafter*; and the answer to such questions must be either *essential, or accidental*. The essential answer is always one of the three things following, to wit,

* Eccles. viii. 12. and v. 6.

that the matter concerning which the enquiry is made, is, first, *to be*, or *not to be*; second, either *good*, or *bad*; and third, either *true* or *false*. Therefore if the question be real, and the matter rightly stated, the true answer, which is always short, will be easily discovered by the following rules. The *accidental* answer, is that which appertains to the accidents of the business in hand; and is always defined by *where*, *when*, *how*, or *why*. And whoever attempts to extend his judgment beyond these limits, strains art beyond its bounds, and forces it to speak that which it is totally incapable of, and by this means many pretenders to Astrology fail egregiously in their undertakings. To avoid this, let the following queries be attended to.

QUERY I. Is the *Subject of Enquiry* TO BE, or NOT TO BE?

Here the first thing to be attended to, is the *perfection* or *destruction* of the matter under consideration. The perfection or completion of the subject of enquiry, may be effected four several ways, viz. by the *application*, *translation*, *reception*, and *position* of the planets; and these are determined and defined by the proper and respective *significators* of the *subject* of enquiry, which are, first, the lords of those houses which relate to the matter in hand; secondly, planets near the cusps of those houses; thirdly, planets exalted or dignified therein; and fourthly, the *consignificators* of those houses. The *lords* of the houses are those planets which are lords of the signs that happen to fall upon the cusps of the houses. The *consignificators* of each house are as follow; of the first house or ascendant, Saturn and Mars; of the second, Jupiter and Venus; of the third, Mars and Mercury; of the fourth, Sol and Luna; of the fifth, Venus and Sol; of the sixth, Mercury alone; of the seventh, Luna and Venus; of the eighth, Saturn and Mars; of the ninth, Jupiter alone; of the tenth, Mars and Saturn; of the eleventh, Sol and Saturn; and of the twelfth, Venus and Jupiter. From hence it appears that each house hath a primary and secondary significator; the first whereof arises from the order of the planets; the other from the order of the signs.

The consideration of the matter proposed, is taken from that house which hath relation to, and signification of, the same; and this signification of the houses is either simple or compound. The simple signification of the houses, is that which hath relation singly to the person of the querent; compound signification is that which hath relation to the matter or quesited. The querent is he or she that asks the question; the matter, or quesited, is that about which the question is proposed. The simple significations of the houses is as follows: the first house signifies the querent's life and person; the second, his substance; the third,

third, his kindred, neighbours, and short journies; the fourth, his grave, father, and lands; the fifth, his pleasures and offspring; the sixth, his sickness, servants, and small cattle; the seventh, his wife, public enemies, and law-suits; the eighth, his death, and legacies; the ninth, his religion, long voyages, and learning; the tenth, his mother, trade, and honour; the eleventh, his friends and hopes; the twelfth, his private enemies, great cattle, imprisonment, and crosses. The compound signification is derived from the simple, by considering what house that is, which signifies the matter or quesited; and accounting that, be it whatsoever house it may, for its ascendant or first house; and so ascribing the signification of the first house of the figure to it: doing in like manner to all the other houses in order. So that if a question relate to a brother or relation, the third house is then his ascendant or first house, and signifies his life and person; the fourth house (which is in this case his second) his substance or estate; the fifth house (his third) his relations and short journies; the sixth (his fourth) his father; the seventh his children; the eighth his sickness; the ninth his wife, &c. and the same of all others. These things being laid as a foundation, we now come to shew the perfection of the matter by the different affections of the aspects.

Application is when two planets hasten to conjunction or aspect of one another. The light planets only apply to the more weighty. So Saturn applies to none; Jupiter only to Saturn; Mars to Saturn and Jupiter; Sol to Saturn, Jupiter, and Mars; Venus to Saturn, Jupiter, Mars and Sol; Mercury to Saturn, Jupiter, Mars, Sol, and Venus; and Luna to them all. But if any of the higher planets be retrograde, they may then apply to a lighter by retrogradation. Thus Saturn may apply to Jupiter, Mars, Sol, Venus, Mercury, or Luna; Jupiter to Mars, Sol, Venus, Mercury, or Luna; Mars to Sol, Venus, Mercury, or Luna; Venus to Mercury, or Luna; and Mercury to Luna, when retrograde. In this application the lords of each house are not only to be considered, but also the configurers of the same; for if they also apply together by good aspect, we may give the more probable judgment. These applications may be always discerned by the Ephemeris; wherein may not only be seen when the Moon applies to any aspect, but also when any of the other planets apply to one another.

Translation is when a planet separates from the body or aspect of one planet, and immediately applies to the conjunction or aspect of another. And the planet translating is always lighter, except in retrogradation, than the planets from or to whom the translation is made. So Luna may translate the light of the other planets from one to another; Mercury may translate the light of Saturn, Jupiter, Mars, Sol, and Venus, from one

one to another; Venus the light of Saturn, Jupiter, Mars, and Sol, from one to another; Sol the light of Saturn, Jupiter, and Mars, from one to another; Mars the light of Saturn and Jupiter from one to another; but Jupiter and Saturn, without retrogradation, can make no translation. This translation is to be considered between the lords of the houses signifying the matter, the planets near the cusps, and the consignificators of the same. So if the question belong to the seventh house, and Sagittarius be on the ascendant, then Jupiter is lord of the ascendant, and Mercury of the seventh; Saturn is the first consignificator of the ascendant, and Mars the second; Luna is the first consignificator of the seventh, and Venus is the second. And if the translation be between Jupiter and Mercury, or Saturn and Luna, or Mars and Venus, it may possibly perform the matter; but if there be a translation between them all, as also between planets posited near the cusps of the houses, the thing will undoubtedly be brought to pass, the same as by application. A more weighty planet may also make a translation by separating in retrogradation from a weightier than himself, and applying to a lighter than himself. So Jupiter being retrograde, may separate from Saturn or his aspect, and translate his light and virtue to Mars, Sol, Venus, Mercury, or Luna.

Reception is either single or mutual. A single reception is, when but one of the significators receives the other into his dignities, viz. his house, exaltation, or triplicity; this is but of small force, and is called disposition. Mutual reception is when two planets are in each others dignities; as Mars in Gemini, and Mercury in Aries. This reception is threefold, either by house, exaltation, or triplicity. By house, when Saturn is in the houses of Jupiter, and Jupiter in the houses of Saturn. By exaltation, as when Saturn is in Aries, the exaltation of Mars; and Mars in Libra, the exaltation of Saturn. By triplicity, as when Saturn is in Leo, the triplicity of Mars, and Mars in Taurus, the triplicity of Saturn. There is also another reception of dignities; and that is when one planet is in another planet's house, and that planet in the others exaltation or triplicity. As Saturn in Taurus, the house of Venus, and Venus in Libra, the exaltation of Saturn, or in Virgo, his triplicity. These receptions are remarkably strong and forcing, if they fall either in the antiscions of each other, or in or near each others sextile or trine.

Position is when either the lords of two houses concerned, or the consignificators of the same, or both, are posited in each others houses; or the lord of the ascendant, or its consignificator, or both, are posited in the house signifying the thing; or lastly, when the lord or consignificators of the house signifying the thing, are posited in the ascendant.

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So if the question belongs to the medium cœli, if the lord of the ascendant be found in the medium cœli, or lord of the medium cœli in the ascendant, or in mutual position, it perfects the thing desired. This position is eminent, and, if the said significators be posited in the antisceans or other dignities of each other, or of the planets signifying the thing, it absolutely denotes the full completion of it; more especially if the said significators by position are in sextile or trine to each other; or to Jupiter, Sol, or Venus, or to lords of good houses. The power of antisceans are equal to a sextile or trine, chiefly if they fall near those points, or in the dignities of their proper planet, or both. These antisceans are to be considered in all the ways aforesaid; to wit, in application, translation, reception, and position, in which they effect much more than otherwise could be imagined. If there be application of one or both significators, though to no aspect, but to the antiscean of the other significators; or reception by antiscean with good aspect, or a real position in antiscean of the one, with a good translation to the other significator, it perfects things beyond expectation. And thus, by any or all of the foregoing circumstances, may the subject of enquiry be brought to pass, and compleated.

The matter is destroyed by prohibition, which is when the significators are applying to an aspect, and before they can come to that aspect, the lighter or applying planet comes to the conjunction or aspect of another; which planet destroys what is desired. Or by frustration, which is when significators are coming to an aspect, the more weighty planet, before they can make that aspect, meets with the conjunction or aspect of another planet, and thereby frustrates the former aspect. Or by refraction, which is when two significators are coming to an aspect, and before they can make that aspect, the applying planet falls retrograde, if direct, or if retrograde, he becomes direct, before he can make the said aspect.

Things are also destroyed by aspect, which is when the significators apply to the quartile or opposition of one another, without reception; or by the conjunction of the Sun, which is called combustion, and is the greatest affliction of all. Also by separation, which is, when the significators of the querent, and thing proposed, have lately been in aspect, and are newly separated, though never so little; and this denotes the full and absolute destruction of the matter, which we seldom or ever find to fail. The quality of the aspect likewise shews the condition of the thing or matter lately passed, if it was good, good; if evil, evil; and it is either totally destroyed, or at least brought to pass with much difficulty, if the translation be made by quartile or opposition. But more especially if
another

another planet at the same time shall translate the virtue or light of both significators to Saturn or Mars, or to the lords of evil houses.

If there be a translation between the significators by quartile or opposition, or by sextile or trine, and before the translation can be made, one or both of the significators shall go into another sign, the matter will come to nothing. If there be prohibition, frustration, refranation, evil aspect, separation, or evil translation, by quartile or opposition, without mutual reception, it is enough to destroy the matter, but more especially if some or all of them happen to be in fixed signs, and in a succedent or cadent house of the figure, or from the house signifying the thing. Moveable signs are Aries, Cancer, Libra and Capricorn; fixed signs are Taurus, Leo, Scorpio, and Aquaries; common signs are Gemini, Virgo, Sagittary, and Pisces; angles, are the first, fourth, seventh, and tenth; succedents, are the second, fifth, eighth, and eleventh houses; cadents, are the third, sixth, ninth, and twelfth houses.

Q U E R Y II. Is the Matter GOOD or EVIL.

Consider the house to which the thing belongs, its lord, and planets therein; and the house signifying the matter of the end, its lord, and planets therein; and if the house signifying the thing, be fortified by the presence or beams of good planets, or eminent fixed stars of the first or second magnitude; or if the Dragon's head be there it shews good, but the contrary, evil. The same more particularly, if the lord of the house signifying the thing be angular, strong, and essentially fortified; or in good aspect to the cusp of that house signifying the matter of the end, its lord or planets posited therein; but the contrary, evil.

Likewise mutual position or reception, and the significators in good aspect with the superior planets, or planets more weighty than themselves, are all testimonies of good. But the significator of the thing, peregrine, slow in motion, retrograde, or separated from the lord or planet in the house signifying the matter of the end, are all significators of evil. The house signifying the matter of the end, is always that which relates to the thing or things expected from the question proposed; for example, if the question was, Is it good to remain? Here the end of the query is to be understood, whether it be for health, wealth, preferment, or the like; if for health, the ascendant signifies the matter of the end; if wealth, the second house; if preferment, the tenth, and so on.

Q U E R Y III. Is the Report TRUE or FALSE?

These judgments are drawn from that house, its lord, and planet therein posited, signifying the matter or thing concerning which the report

port is. So if it be of a brother or other relation, judgment is drawn from the third ; if of a father, from the fourth ; if of a child, from the fifth ; if of a servant, from the sixth ; if of a wife, enemies, or war, from the seventh ; if of a king or prince, from the tenth ; if of a lawyer or clergyman, from the ninth, and so on. If any planet whatsoever be in the house signifying the thing concerning which the report is, or the Dragon's head be there, or the lord of the same house be angular, or in conjunction or aspect of any planet, the matter or report is true. But if the report was good, and the said significator or planet posited in the said house be retrograde or slow in motion, or combust, or peregrine, or in evil aspect of a more weighty planet, or cadent, or in conjunction with the Dragon's tail or the Dragon's tail, posited in the said house, it certainly signifies the report is premature ; and so contrariwise.

The Moon angular, generally signifies the report to be true ; more especially if the report be evil, and she be in evil aspect with malign planets ; or if good, and she be in good aspect of the benign. The Moon in a fixed sign, and in conjunction of the Dragon's head, shews truth ; but moveable, void of course, and in conjunction of the Dragon's tail, falshood. Lastly, if it be concerning the surrender of a city, or conquest either by sea or land ; consider the ascendant of the given place, and upon what cusp it is posited in the figure, and accordingly judge in all respects as if that house was the real and essential significator of the thing concerning which the report was made. Hitherto of the essential answer of a question ; we now come to the accidental.

Q U E R Y IV. WHERE, or WHICH WAY.

Wherever the significator is, there is the thing ; the house where the significator is posited, shews the quarter of heaven, or point of the compass, which way the thing may be. If the house and sign cohere, this judgment is so much the more firm ; if they disagree, consider the position of the Moon, and with what she agrees most, and give judgment from her. If the Moon agrees neither with the sign nor house in which the significator is posited, then consider the part of fortune in the same manner as before you considered the Moon, and accordingly judge. And if this answers not, consider lastly the dispositor of the part of fortune, and determine by that.

The distance is discovered from the proximity or distance of the significators to body or aspect, considered as they may happen to be either angular, succedent, or cadent, respect being had to their latitude, whether little or great, north or south. Great latitude shews obscurity, and great difficulty

culty in finding what is sought for ; if the latitude be north, it shews difficulty only, not impossibility ; but if south, then all the labour of seeking will be in vain, unless the significators be angular and near in aspect. Angles signify nearness ; succedents farther off ; and cadents beyond thought or imagination.

The significator angular and without latitude, shews some paces ; if it hath north latitude, some furlongs distant ; if south, some miles. The significator succedent and without latitude, shews some furlongs ; if it hath north latitude, some miles ; if south, some leagues. The significator cadent and without latitude, shews some miles ; if it hath north latitude, some leagues ; if south, some degrees. But these rules are chiefly to be considered in things having life ; the former give the knowledge of the way and distance in general, and the latter measure it out distinctly by numbers. If it be required to know the true number of paces, furlongs, miles, leagues, or degrees of distance, consider the number of degrees and minutes between the body or aspect of the significators, and according to the number of degrees which are between the conjunction, sextile, quartile, trine, or opposition, so many paces, furlongs, miles, leagues, or degrees is the thing sought after distant from the place from whence it was lost, or from the person making enquiry. And so many minutes as adhere to the degrees, so many sixtieth parts of the same denomination of the measure which one degree signifieth, is to be accounted and added to the former number.

Q U E R Y V. WHEN, or in WHAT TIME ?

The limitation of time is taken either by house and sign ; secondly, by aspect ; thirdly, by transit ; or fourthly, by direction. The first three are used in horary questions, or elections ; the two last only in nativities and annual revolutions. If the significator hath latitude, the measure of time hath its limitation from house and sign. Whether things are to be brought to pass or destroyed, the time, if it be signified by the house and sign, must be considered as the significator is angular, succedent, or cadent, having moveable, fixed, or common signs. Angles signify the sudden performance of the matter ; succedents, long time and with much difficulty ; cadents, scarcely at all, or at least when all hopes are past, and with care and vexation. Angles signify, if they have moveable signs, some days ; if common signs, some weeks ; and if fixed signs, some months. Succedents signify, if they have moveable signs, some months ; if common signs, some years ; and if fixed signs, when all hopes are past, if at all. If it be required to know the certain number of days, weeks, months, or years, consider the number of degrees and minutes between
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the body or aspect of the significators, and according to the number of degrees which are between their conjunction, sextile, quartile, trine, or opposition, so many days, weeks, months, or years shall it be before the matter enquired after shall be fully accomplished, or quite destroyed. Great south latitude often prolongs the time beyond the former limitation; north latitude often cuts it shorter; but if the significators have no latitude, the limitation of time is made simply by the aspects.

The time significators meet by aspect, is found out in the Ephemeris; to wit, the month and day thereof in which the significators meet. Transits shew the progress of the matter, whether the significators have latitude or not, and point out the most probable times in which the matter may be forwarded, or impeded.

In observations of transits, the figure must be drawn into a speculum. Find what configurations, viz. what conjunction or aspect it is by which the matter may be brought to pass, or destroyed; and lastly observe in the Ephemeris when the chief significators come into the same sign, degree, and minute; for that is the time in which the matter will be compleated. And by the transits in the speculum may constantly be found the good and evil days that affect the matter, until it is either perfected or become frustrate.

Q U E R Y VI. H O W or W H Y ?

The planets which make the prohibition or frustration, whether by good or evil aspect, are the hurting, destroying, or impeding planets; to wit, the planets that signify he, she, or that thing which shall hinder or destroy the business. The man, woman, or thing is discovered from the impeding planet, by considering what houses he is lord of, and what he is posited in. The house he is lord of denotes the quality or relation of the man, woman, or thing; the house he is posited in, the matter; and the house in which the prohibition or frustration happens, the cause or reason.

If the impeding planet is lord of the second house, it is a matter of estate; if the third house, kindred, neighbours, &c. if of the fourth house, inheritances, or fathers; if of the fifth house, gaming, pleasures, children; if of the sixth house, sickness, servants, small cattle; if of the seventh house, enemies, law-suits, wives; if of the eighth house, legacies, wives portions, death; if of the ninth house, religion, churchmen, voyages at sea, arts, sciences; if of the tenth house, mothers, great men, trade, honour, offices, employments; if of the eleventh house, hopes, friends,

friends, acquaintance; if of the twelfth house, great cattle, diseases, private enemies, imprisonment, &c. Then consider whether the planet is good or evil, masculine or feminine, or whether in a masculine or feminine sign and house, and accordingly judge of the effects more remis or exact, as they may be brought to pass either by man, woman, or thing; judging always in this case by the superior testimonies. And observe, lastly, that whatsoever has been said of the impeding or hindering planet, the same is to be understood of the planet adjuvant, or helping.

The next thing to be considered, is the propriety of the question proposed, and the sincerity of the querent; for it sometimes happens that questions are improperly and incorrectly stated; and at others, that they are put through knavery and impertinence, with a view to injure and disgrace the artist. In these cases, the question not being radical, no answer can be obtained; and therefore he who attempts to resolve them, will bring shame upon himself, and disgrace upon the science. Every question, to be radical, must be sincere and natural; and unless they are so, they cannot be resolved. Therefore, to ascertain their sincerity on the one hand, and their fitness, or unfitness on the other, the following rules must be observed.

Erect the figure as before directed, and if the sign ascending, and the planet in the ascendant, describe exactly the person of the querent, the question is radical, and fit to be judged. But if either the very beginning, or extreme end only of the sign ascends, it will not be proper to give judgment; for it denotes the querent to be a knave, and the question a forgery, proposed merely out of ridicule and intemperate mirth. This rule I have often verified in practice, by directly charging the querent with such design, and the effect this unexpected discovery had upon them, has usually produced an acknowledgment of it. The same thing is indicated by the quartile or opposition of the Moon, with the lord of the seventh house; or by the Moon being void of course, or combust; which positions likewise denote the question to be improperly and incorrectly stated. Saturn in the ascendant impeded and afflicted, shews the question proposed to be either false, or without ground, or the subject of it past hope; and whenever the lord of the ascendant is found combust or retrograde, it indicates the same thing, and shews the question is proposed to answer some absurd or knavish purpose, and therefore not to be meddled with.

Any question may be deemed radical, when the lord of the ascendant and the lord of the hour are of the same nature and triplicity. Thus, suppose Leo ascends upon the horoscope at the time the question is pro-

posed, and Mars happens to be lord of the hour, the question will be radical, because the Sun, which is lord of the horoscope, and Mars, are of one nature, viz. hot and dry. So if Jupiter be lord of the hour, the question will be radical, because the Sun and Jupiter are of the same triplicity; and this observation extends to all the other planets, and uniformly shews the question proper to be judged. But whenever the testimonies or significators in the figure are found equally strong for and against the matter propounded, it ought not to be adjudged; for the artist knows not which way the balance may yield, and therefore judgment should be deferred to a future time.

There is one rule by which the radicalness of a question may be ascertained with greater certainty, or at least with less probability of mistake than by any other; and this is by the moles with which every person is more or less marked. It is really an astonishing fact, and no less extraordinary than true, that these moles or marks are all uniformly distinguished by the signs and planets which prevail at the time of birth, if not absolutely produced by them. It was the truth and universality of this observation, which first led to the discovery of that affection and government which the celestial signs have upon the different members of man's body, a fact so obvious, that notwithstanding all endeavours to refute the idea of planetary influence, yet this fact is annually recorded in every almanack, and finds a place in almost every other astronomical publication.

According to this rule, whenever a person comes to propound a question, let a figure of the twelve houses be erected for the querent; then note what sign is upon the cusp of the ascendant, and in the part of the querent's body which that sign governs, if the question be radical, the querent will have a mole. For instance, if Aries be the sign ascending at the time, the mole will be on the head or face; if Taurus, on the neck or throat; if Gemini, on the arms or shoulders; if Cancer, on the breast; and so upon any other part of the body, which the sign ascending shall govern. Observe next, in which of the twelve houses the lord of the ascendant is posited, and in that part of the body the sign governs which happens to fall upon the cusp of that house, will the querent have another mole. Next observe the sign descending on the cusp of the sixth house, and in whatever part of the body that sign governs, the querent will find another mole; and upon that member also which is signified by the sign wherein the lord of the sixth house is posited, will be found another. Observe also what sign the moon is posited in, and in that part of the body which is governed by it, shall the native or querent find another mole. If the planet Saturn be the significator, the mole is either black,
or

or of a dark colour; if Mars be significator, and in a fiery sign, it then resembles a scar, cut, or dent in the flesh, but in any other sign it is a red mole. If Jupiter be the significator, the mole is of a purple or bluish cast; if the Sun, it is of an olive or chesnut colour; if Venus, it is yellow; if Mercury, of a pale lead colour; if the Moon, it is whitish, or participates of the colour of that planet with which she happens to be in aspect. And if the planet which gives the mole be much impeded or afflicted, the mark or mole will be larger and more visible.

If the sign and planet which gives the mark or mole be masculine, it is then situated on the right side of the body; but if feminine, on the left side. If the significator or planet which gives the mole be found above the horizon, that is, from the cusp of the ascendant to the cusp of the seventh, either in the twelfth, eleventh, tenth, ninth, eighth, or seventh house, the mark or mole will be on the forepart of the body; but if the significator be under the earth, that is, in either the first, second, third, fourth, fifth, or sixth house, it will be situated on the back or hinder part of the body. If only a few degrees of the sign ascend upon the horoscope, or descend on the sixth; or if the lord of the ascendant, lord of the sixth, or the Moon be posited in the beginning of any sign, the mole or mark will be found upon the upper part of the member those signs govern. If half the degrees of a sign ascend, or the significators be posited in the middle of any sign, the mark or mole will be in the middle of the member; but if the last degrees of a sign ascend, or the significators are in the latter degrees of a sign, the mark or mole will then be situated on the lower part of the member such sign governs.

If the question be radical, the time rightly taken, and the querent sincere, and of sufficient age, this rule will seldom or ever be found to fail. In ascertaining the exact time of any person's nativity, I have found it of excellent use; never having been once deceived by it in the smallest degree. In company I have frequently tried the experiment upon a stranger, and ever found it correspond, to the astonishment of all persons present; and it is an experiment which any reader may easily make upon himself or friends. But in the months of November and December, when signs of short ascensions are upon the ascendant, great care must be taken to be exact in point of time; for in those months the Sun is frequently not visible, and clocks are not always to be depended upon; therefore without proper care the right ascendant may easily be missed, for Pisces and Aries both ascend in the space of fifty minutes, and Aquaries and Taurus in little more than hour; but if the time be taken exact, no one need ever mistrust the certainty of these rules, and the exact conformity of the marks or moles to the signs and planets which represent them.

them. Thus by looking at a person's nativity, and attending to these rules, the reader may exactly point out and describe the moles in any part of the native's body, though it be a person he never saw or conversed with; and if he is correct to time, he may safely venture his life upon the matter. And by the same kind of simple, easy, and certain rules are all predictions in astrology managed; so that instead of calling in the aid of any supernatural or infernal compact, it only requires to be correct to time and calculation, and to know the true nature and influence of the planets, and by these alone are the events and contingencies of futurity demonstrated and foretold.

As these rules hold good upon the body of every querent, so will they, *mutatis mutandis*, upon the body of the quesited; for example, Suppose a person enquires concerning a wife or sweetheart, then the seventh house will be her first or ascendant, and the twelfth her sixth; and in those parts of her body which the signs upon the cusps of those houses govern, shall she have moles; and so by the Moon and other significators. It is also found by constant observation, that an infortune posited in the ascendant always marks the face with a mole or scar; for the ascendant or first house always represents the face, let what sign soever ascend; the second represents the neck, the third the arms and shoulders, the fourth the breast, and so on, every house and sign in order, according to its succession. It is also observable that if the Moon be in conjunction or opposition of the Sun, in an evil aspect to Mars, and in angular houses, the querent has a natural infirmity or blemish in or near one of his eyes. Thus having shewn how to discover whether questions are proper and radical, or not; we shall now direct how to give judgment upon them.

QUESTIONS proper to the FIRST HOUSE.

The first house has signification of the life of every person, and expresses the stature and temperature of the body; and in Horary Questions these following are proper unto it.

1. *Of the length of the Querent's life.*
2. *Of the good or evil attending life.*
3. *When or in what time shall the native undergo a change?*
4. *What part of the querent's life is like to be most prosperous?*
5. *Toward what part of the world may he direct his affairs to prosper in them.*
6. *A person having a desire to speak with another, shall he find him at home?*
7. *Of an absent party, if dead or alive.*
8. *Of a ship at sea, her safety or destruction.*

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These particulars being explained, will give light sufficient to the astrologian, whereby he may judge of any other question proper to this house.

Of the length of the Querent's Life.

To resolve this question, observe the sign ascending, the lord thereof, and the Moon ; and if they are found free from the malignant beams of the infortunes, or of the lords of the fourth, sixth, eighth, and twelfth houses, and not combust, the querent's life will not be short ; and if the significators are not afflicted by the presence of violent fixed stars, it may be still more prolonged ; but if the lord of the ascendant be combust and retrograde, and in an evil house of heaven, the querent is not likely to live long. When the significators are unfortunately aspected from good places of the figure ; or the benevolent planets interpose their rays, the malevolence threatened will be somewhat abated ; but if it be from evil houses in the scheme, and the benevolent planets afford no help, danger of a short life is then also to be feared.

Of the Good or Evil attending Life.

The good and evil that attends each person, is distinguished by the fortunate and unfortunate radiations in the figure. When benevolent planets possess the ascendant, or the principal places of the figure, they indicate much good to the querent through the whole course of his life. And if the lord of the ascendant and the Moon be friendly by the beams of the fortunes, although from malignant places of the scheme, yet it presages good to the native, in as much as an accidental evil cannot rebate or withstand an essential good. But when the infortunes possess these places, or by evil aspect afflict the significators, the querent will be subject to a troublesome life. If Saturn possess the ascendant, the querent will be melancholy and pensive, and subject to perplexities from aged men. If Mars, he will be choleric, and liable to oppression by knaves and swindlers ; and sometimes by the treachery of kindred ; if the Dragon's tail be in the ascendant, he will never be free from scandal and disgrace. When the afflicting planets are lords of unpropitious houses, the evil will be the longer durable ; but when the assisting planets are lords of good houses, the good will be the more permanent. Note also the houses those planets govern ; for from thence is discovered by what means the querent shall be fortunate or unhappy. And as the malignant beams of the evil planets prevent or eclipse the good that is signified ; so the benevolent rays of the fortunate stars, reverberate much of the mischief portended : by duly considering which, according to the strength of the planets assisting or afflicting, the extent of the good or evil that attends each querent's life, may be easily ascertained.

In what Time the Native may expect a Change.

Whenever this question is seriously propounded, and the nativity of the proponent not attainable, for if the nativity can be had, horary questions are useless; erect the figure, and draw it into a speculum, and direct the several significators to their promittors, as in a nativity. Find the true distance of each significator from his promittor, and turn it into time, as in a nativity, and according to the effects of the directions, judge of it. But this method is only to be taken when questions of weighty concern are propounded; upon any trivial or ordinary business it is wholly unnecessary. In matters of little importance, it is sufficient to observe the degrees of distance between the significators, either of their bodies or aspects, which will point out the time correct enough. When fixed stars of a violent nature occupy the principal parts of the figure, the ascendant, mid-heaven, and place of Luna, they presage sudden and unexpected mischief; but when fixed stars of a noble and generous nature possess these places, they demonstrate sudden and permanent good to the querent.

What Part of the Querent's Life is likely to be most prosperous.

To resolve this question it only requires to observe in what part of the figure the fortunate stars are, and according to their position, judge of it. If the propitious planets are in the ascendant, the twelfth, or eleventh houses, the native will prosper most in his younger days. If in the tenth, ninth, or eighth, in the middle part of his age. If in the seventh, sixth, or fifth, after his middle age. If in the fourth, third, or second, his latter days will be the most comfortable and happy. The time is ascertained by reckoning for every house situated between the fortunate planets and the ascendant, five years, if the significators of life be weak; if moderately dignified, six; but if the significators of life are remarkably strong and well dignified, then seven years may be reckoned for every house.

Toward what Part of the World may the Querent direct his Course to prosper.

It is a misfortune not very uncommon for persons to undertake long journies and voyages, much to their prejudice and disadvantage; for although all places are alike to him that made the earth, yet they are not so to men that possess it; therefore it will be requisite for those who judge questions of this kind, to observe the following rules, or at least as many of them as may be necessary. The whole heaven is divided into four quarters;

quarters ; east, west, north, and south ; and these four quarters are again subdivided, viz. the first house is full east, and the twelfth house being in ascension next unto it, is east by south ; the eleventh next unto that, south by east ; and the mid-heaven south, &c. Now according to these quarters of heaven, thus divided and subdivided, look for the benevolent planets Jupiter, Venus, Luna, and the part of fortune, or the most of them, and direct the querent in his affairs thither. For example, suppose these planets shall be in the mid-heaven, that being south, direct the querent southward ; if they be in the ninth, it is best to go south-west. If in the west, it is his interest to go full west ; and so of the rest. Consider also the nature of the querent's desire, whether it be for health, riches, honour, friends, &c. that he engages in his undertaking ; for by rightly understanding the question, the querent's desire shall be the more readily answered. If it be for health he would remove his habitation, observe where, or in what quarter the lord of the ascendant and the Moon are posited, and direct him that way. If for riches, take notice of the lord of the second and the part of fortune. If for honour, consider the Sun, and the lord of the tenth. If for friends, the lord of the eleventh ; and so of the other significators.

A Person having a desire to speak with another, shall he find him at Home ?

The truth I have always found in the answers to this question, principally induced me to give it a place here ; for I have often tried the experiment both for myself and others, and have never known it to fail. The rules are these ; If you would speak with a person that you have familiar and constant dealings with, but no way related, take the seventh house and his lord to signify him, that is the seventh from the ascendant ; for the ascendant always signifies the querent. If the lord of the seventh be in any of the four angles, viz. in the first, fourth, seventh, or tenth houses, the person you would speak with is certainly at home. If the lord of the seventh be in any of the succedent houses, viz. in the second, fifth, eighth, or eleventh, he is not then at home, but is near it, and may with a little diligence be found ; but if the lord of the seventh be in any one of the cadent houses, viz. the third, sixth, ninth, or twelfth, the party is far from home, and consequently cannot be spoken with if sought for. If the lord of the ascendant apply to the lord of the seventh by a friendly aspect at the time of enquiry, the querent may perhaps meet the quesited, or accidentally hear of him by the way. Or, if the Moon or any other planet transfer the light of the lord of the seventh to the lord of the ascendant, it denotes the same thing. The nature and sex of the planet transferring the light, denotes what manner of person shall give notice to the querent of the person he enquires after, according

ing to the sign and quarter he is posited in. But if the person enquired after be a relation, then the lord of the seventh is not to be taken, but the lord of that house which signifies such relation ; as, if it be a brother, then the lord of the third must be referred to ; if a father, regard must be had to the lord of the fourth ; if a son or daughter, observe the lord of the fifth, and so on ; and according to their positions judge as above specified.

If an absent Party be dead or alive.

Herein also must be considered what relation the querent hath to the party quesited, and take the significator accordingly. But if there be no relation between them, then take the ascendant, his lord, and the Moon, to signify the party that is absent ; and judge thus : If the lord of the ascendant, or the Moon, be in conjunction with the lord of the eighth, or a planet in the eighth, and no benevolent testimonies concur, the absent party is certainly dead. Or when the Moon, and the lord of the ascendant, shall be in opposition to the lord of the eighth, from the second and eighth, or from the sixth and twelfth houses, the absent party is likewise dead. If the lord of the ascendant be in the fourth, and the Moon in the seventh, in quartile to him, it shews great danger to the quesited, if not absolute death. When an evil planet shall translate the light of the lord of the eighth unto the lord of the ascendant, or of the lord of the ascendant to the lord of the eighth, it is most probable the absent party is dead. If the lord of the ascendant and the Moon be in the fourth house from the ascendant, or in the house of death, and either combust, or in their fall, or joined with the lord of the eighth, the party quesited is undoubtedly deceased ; but if none of these positions happen, and on the contrary you find the Moon, and the ascendant, and his lord strong and well fortified, the absent party is alive and well. If the lord of the ascendant, or the Moon, separate from the lord of the sixth, the absent party hath been lately sick ; if from the lord of the eighth, he has been in danger of death ; if from the lord of the twelfth, he has been in prison, and suffered much anxiety of mind. And by thus varying the rule, his condition according to the application and separation of the significators, will be correctly found.

Of a Ship at Sea, her Safety or Destruction.

This question, although attributed by the ancient Arabian and Latin astrologers to the ninth house, because it relates to voyages, yet the judgments hereof being such as properly relate to the first house or ascendant,

dant, I have for that reason referred it thereto. The parts of the ship are thus divided according to the signs of the zodiack*.

♈ The breast of the ship	♊ That part above the breast in
♉ Under the breast toward the	the water
♊ water	♋ Where the mariners abide
♋ The rudder or stern	♌ The mariners
♌ The bottom or floor	♍ The ends of the ship
♍ The top above the water	♎ The captain or master
♎ The belly of the ship	♏ The oars

The ascendant and the Moon are generally significators of the ship, and the burthen she bears; but the lord of the ascendant is significator of the persons that sail in her. And if in a question all these appear fortunate, they denote prosperity to the ship; but if on the contrary they are found impeded and afflicted, the vessel and all in her are in imminent danger, if not absolutely lost. When a malevolent planet, having dignities in the eighth house, shall be found in the ascendant, or the lord of the ascendant in the eighth, in evil aspect with the lord of the eighth, twelfth, sixth, or fourth house, or if the Moon be combust under the earth, all these are indications of danger, and presage the ship either to be lost, or in a very desperate condition. But when all the significators are free, and no way impeded, it denotes the ship to be in a very good and prosperous condition, and all the persons and things on board her. If the ascendant and the Moon be unfortunate, and the lord of the ascendant wrong, and in a good house, it indicates the ship to be in an ill condition; but the men, &c. that are on board her, will do well, and come home in safety. But if the ascendant and the Moon shall be fortunate, and the lord of the ascendant unfortunate; it shews that the vessel will do well, or that it is in safety; but that her crew are in great danger of being destroyed by some putrid disease, or of being taken by an enemy.

If any person enquires what success a ship shall have in her voyage upon her setting sail, you must then note the angles of the figure; and if the fortunate planets and the Moon, for she is lady of the seas, are found therein, and the unfortunate planets cadent, or in an abject condition, it foreshews the ship and her lading will go very safely unto the intended haven. But if the infortunes be in angles, or in succedent houses, she will meet with some accident in her voyage; and the misfortune will fall upon that part of the ship, person, or thing in the same,

* Da Signum ♈, pectoribus Navis; ♉, ei quod est sub pectoribus modicum versus aquam; ♊, gubernaculo navis; ♋, fundo navis; ♌, summitati navis quæ stat super aquam; ♍, ventri navis; ♎, ei quod sublevatur et deprimit de pectoribus Navis in aqua; ♏, loco ubi morant Nauta; ♐, ipsi Nautæ; ♑, finibus existentibus in Nave; ♒, Magistro Navis; ♓, remis.—Haly de Judic. Astrol. pars. tertia, Cap. 14. fol. 115.

signified by the sign where the infortune is posited. And if the infortune threatening this danger shall be Saturn, the vessel will either be split or sunk, and most of the crew either drowned, or subject to many hardships. But if the infortune be Mars, and he in any of his essential dignities, or aspecting a place where he hath strength, or posited in an earthy sign, he portends the same mischief, with the additional misfortune of the crew being either taken by an enemy, imprisoned, or carried into slavery. But if the fortunes cast their friendly beams unto either of the aforesaid places, and the lords of the angles, particularly of the ascendant, and the dispositor of the Moon be free, it denotes that although the ship shall undergo much damage, or be lost, yet the major part of the men and goods shall be saved. But if Mars afflict the lords of the angles, and the dispositor of the Moon, the men and the ship will be in danger of pirates, or of a public enemy. And if any other evil affections appear in the signs, there will be quarrelling and contention, or some dangerous mutiny in the ship; and this will chiefly happen when the infortunes are located in those signs which dispose of the parts in the upper division of the ship. But if Saturn afflict in the same manner as above recited by Mars, there will be many disturbances in the ship, but no bloodshed. And if the infortunate signs signify the bottom or lower part of the ship, it presages drowning by means of some dangerous leak. If fiery signs be in the mid-heaven, near violent fixed stars, and Mars prove the afflicting planet, the ship will be burnt, either by some accident within her, or by lightning, or by the falling of some inflammable meteor. But if Mars be in an human sign, the burning of the ship will be occasioned by some engagement with an enemy; and the danger will begin in that part of the ship signified by the sign wherein the infortune was placed in the figure. If Saturn be the threatening planet instead of Mars, and posited in the mid-heaven, the vessel will be cast away, or damaged by the motion of violent storms and winds, or by reason of leaks, or bad sails; and the danger will be either greater or less, in proportion to the dignity or power of the infortune, and his distance from the beams of the benevolent planets.

If the lord of the ascendant in the figure be fortunate, the ship shall return with safety and good success; but if he be unfortunate, she shall suffer much loss and damage. If the lord of the eighth house shall afflict the lord of the ascendant; or if the lord of the ascendant be in the eighth, it denotes the death of the captain or master of the ship, or some of the principal officers belonging to her. And if the part of fortune and part of substance, and their lords, shall be afflicted, it denotes loss in the sale of the goods that are in the ship. But if instead of this affliction, they shall be in fortunate positions, it denotes much gain, and a profitable

profitable voyage. When the lord of the ascendant, and the dispositor of the Moon shall be slow of course, the ship in all likelihood will make a long and tedious voyage; more particularly if the lords of those places be slow also. But if the significators be quick in motion, the ship will make a shorter or quicker voyage than may be expected. If in the figure there be enmity in the positions between the lord of the ascendant, and the dispositor of the Moon, and no reception between them, nor any aid from benevolent planets; the seamen will contend one with another, or there will be discord between the captain, or master, and the crew; and he whose significator is strongest, shall overcome, that is, if the lord of the ascendant be more powerful, the seamen will prevail. But if the dispositor of the Moon be best fortified, the master or captain will overcome. If the lord of the second shall be remote from his own house, and the second house from the Moon, and the lord of the part of fortune from the part of fortune, in cadent houses, or in quartile or opposition it presages want of necessary provisions; and if they be found in aquatical signs, it shews want of fresh water, and great danger of death by hunger and thirst.

QUESTIONS proper to the SECOND HOUSE.

The second house being the house of substance, the questions proper to it are as follow:

1. *Shall the Querent be rich or poor?*
2. *By what means shall he attain riches?*
3. *The time when?*
4. *Shall he obtain the money lent?*
5. *Shall he obtain the wages or stipend due to him?*

Shall the Querent be Rich or Poor?

In resolving this question, observe the sign of the second house and his lord, the planet or planets located therein, and casting their rays to the cusp, or lord thereof; the part of fortune also, and its depositor; and if all these significators are free, and assisted by the bodies or aspects of the benevolent planets, the querent will attain a very considerable fortune; and shall escape poverty. But when the significators are afflicted, and the fortunate stars afford them no assistance, it denotes the person interrogating will be poor all his life time. If the lord of the ascendant, or the Moon, be joined to the lord of the house of substance; or the lord of the seventh house to the lord of the ascendant; or if the lord of the house of substance be posited in the ascendant; or if the lord of the ascendant, and the Moon, be in the house of substance; or if the Moon,

or

or any other planet, transfer the light of the lord of the second house to the lord of the ascendant, or of the lord of the ascendant to the lord of the second house; the querent will attain riches, and live in good esteem, according to his situation or birth. But if none of these positions happen, then note Jupiter, the natural significator of substance; or Venus, who also is a fortune; or the dragon's head, which always portends good; and if they be free from the ill beams of the infortunes; or happen to be posited in the house of substance, the querent will most certainly be rich, and will bear great sway in the place where he lives. When Saturn, Mars, or the Dragon's tail, are posited in the second house, or afflict the lord of the second, Jupiter, Venus, or part of fortune, it is an argument that the querent will not attain riches; or if he were in a good capacity, he will be reduced to a very mean situation. The significators of substance swift in motion, and in good parts of the figure, and free from affliction, shew the querent will be rich of a sudden; but if they are slow in motion, though not afflicted, the querent will attain riches but slowly; particularly if the planets signifying riches are ponderous, and in fixed signs.

By what means shall the Querent attain Riches?

The significators of substance, their several locations, and the houses they govern, are in this question to be particularly attended to; for from thence is known by what means riches come. If the lord of the second house, or the other significators of substance be fortunately placed in the ascendant, the querent will attain great riches without much labour, in a manner unexpectedly; but if the lord of the second be in the second, it shews the querent will obtain an estate by his own industry. The adjuvant planets situated in the ascendant, or the lord thereof, denote the querent will advance himself by his own industry. If the lord of the second be in the second, he acquires wealth by merchandize, and by properly managing his business; if in the third, or lord of the third, he gains by brethren, kindred, or neighbours. The most assured testimonies upon questions of this nature, are these: If the lord of the first and second, and Jupiter, be in conjunction either in the second, first, tenth, fourth seventh, or eleventh houses; or if they apply by sextile or trine to each other with mutual reception; but if they apply by quartile or opposition, with reception, the party will then also thrive, and have an estate, though with much labour and difficulty.

The Time when a Man may attain Riches?

Consider seriously the application of the Moon, or lord of the ascendant, unto the planet or planets signifying the substance of the querent;
for

for they denote the time when the querent may acquire riches. Then find the degrees of distance between the significators, and turn them into time, which will shew the true distance of time in which riches, or the goods of fortune are attainable by the querent. Fixed signs prolong the business; but corporal shew an indifferency, or that the time will neither be long nor short. Moveable or cardinal signs hasten the matter. In all questions that relate to time, the surest way is, to take the right or oblique ascensions of the significators, and direct them to their several promittors, as in a nativity; and thus the time of a man's obtaining riches may be exactly known; but if the question be of small consequence, observe the degrees of distance; and according to the signs they are in, measure out the time in years, months, weeks, or days, as before directed.

Shall the Querent obtain the Goods or Money lent?

In this question the lord of the ascendant, and the Moon, are significators of the querent; and the lord of the second denotes his substance. But the seventh house and his lord represent the person of whom you enquire; and the eighth house, and the lord thereof, his substance. Observe whether the Lord of the ascendant or the Moon be joined to the lord of the eighth, who is significator of the substance of the party enquired after; for if either of them be joined to, or in good aspect with a planet in the eighth house, and the planet therein happen to be a fortune, the querent shall then obtain the goods or money enquired after. And if it shall so happen, that an infortune be either in the eighth house, or lord of the eighth, and he receive either the lord of the ascendant or the Moon, the person enquiring shall obtain what he expects. But not without reception. When the lord of the eighth is posited in the first or second house, and the lord of the second shall receive him, it denotes the perfection of the business enquired after. But, if the lord of the seventh, or eighth, shall be posited in the first or second, and be not received by either the lord of the ascendant, the Moon, or lord of the second, it shews the querent will not only go without his desire, but if he pursue the business, he will sustain much loss and detriment. If the lord of the ascendant or the Moon be joined to one of the fortunes, which have dignity in the sign ascending, it denotes the dispatch of the business enquired after; or if either of them be joined to an infortune, having dignities in the ascendant, and receive the lord of the ascendant, or the Moon, it denotes the accomplishment of the matter or business enquired after. And, if the fortunes be in powerful places of the figure, and joined to the lord of the ascendant or the Moon, the matter or business will be accomplished, although there be no reception.

If the Querent shall obtain his Wages, Salary, or Pension due either from Government, or from an individual.

Behold the ascendant, the lord of the same, and the Moon, for they have signification of the querent; and the second from the ascendant, which is the querent's house of substance, and his lord. And note the tenth house and his lord, which are the significators of the quesited. And the eleventh house, and his lord, signify the substance of him or them. If in the figure the lord of the ascendant or the Moon is joined to the lord of the eleventh, or to a fortunate planet in the eleventh house, without let or impediment; the querent will certainly obtain the wages or salary. And if it shall happen that the Moon or lord of the ascendant be joined to an unfortunate planet, and the unfortunate planet receives them, the querent will then obtain his desire, although it will be after long waiting and with many solicitations. But if there be no reception between the lord of the ascendant, the Moon, and the infortune, notwithstanding any opposition between them, yet the querent will rarely obtain his money or salary enquired after. If the significators are in friendly aspect from good houses of heaven, and this without impediment or hindrance, the querent will be successful; but if infortunes impede the significator of the querent's good, consider what house he is lord of, and that will point out the person or thing that obstructs it.

JUDGMENTS proper to the THIRD HOUSE.

This house appertains to brethren, sisters, kindred, and neighbours; to inland journies, and rumours; and therefore these questions are particularly most proper to it:

1. *Shall the Querent, and his Brethren, &c. or Neighbours accord?*
2. *Of the condition and estate of an absent brother?*
3. *Shall the Querent's inland journies be prosperous?*
4. *Reports and Rumours, whether true or false?*
5. *Of the Advice of a friend, &c. if good, or bad?*

Many other questions may be propounded, that properly pertain to this house; but whoever understands the manner of judging these, may with ease answer any other that may be proposed.

Shall the Querent and his Brethren, &c. or Neighbours accord?

The Moon, the ascendant, and its lord, are the significators of the querent; and the third house, and its lord, of the quesited, the question is resolved thus: If the lord of the third house be a benevolent planet,
and

and in the ascendant, or the Moon be in good aspect with a fortunate planet in the third, the querent and his brethren and neighbours will agree well. When the lord of the ascendant and lord of the third are in sextile or trine to each other, and in mutual reception; or the lord of the third casts a sextile or trine to the cusp of the ascendant; and the lord of the ascendant or the Moon cast the same to the cusp of the third house, it is an argument of great unity, love, and concord between them. When a fortunate planet is in the ascendant, and the lord of the ascendant beholds the cusp of the third, or applies friendly to the lord of the third, it is an argument of a good disposition in the querent, and speaks him willing to accord with his brethren, kindred, and neighbours. And if a fortune be in the third, and the lord of the third apply in harmony to the lord of the ascendant, the brethren, kindred, or neighbours, are most indulging. Those persons whose significators do not apply, are most imperious, and apt to disagree; and those whose significators make application, are flexible, willing, and yielding, and desirous of agreement and concord. When Saturn, Mars, or the Dragon's Tail, in such a question, shall be in the ascendant, it denotes the person enquiring to be obstinate, and averse to a friendly agreement; but if they, or either of them, are posited in the third, the brethren, neighbours, and kindred, are of a malicious disposition. And if it happen that Saturn or Mars shall be peregrine, retrograde, or combust, the malice and mischief they threaten will be the more mischievous. When Saturn or the Dragon's head are in the third, the neighbours are obstinate, and the kindred covetous and sparing; If Mars, the kindred are treacherous, and the neighbours dishonest. And this is certain, when they are out of their essential dignities.

Of the Condition and Estate of an absent Brother?

To resolve this question, consider the lord of the third house, for that hath signification of brethren; and the house where he is posited, because that shews the state and condition of the quesited. For if the lord of the third be in conjunction, quartile, or opposition of the infortunes, or in evil aspect of the lords of the obscure houses, the condition of the brother is sorrowful; but if on the contrary he be in good aspect with the fortunes, and in propitious places of the figure, his condition is good and prosperous. If the lord of the third be posited in the fourth, in no evil aspect of the malevolents, the brother which is absent, hath an intention to enrich himself in the place where he is; for the fourth house is the second from the third. If the lord of the third be posited in the fifth, in conjunction with the lord of the fifth, with or without the reception of the fortunes, it shews the absent brother to be in health and very happily situated. But if the lord of the third be in the fifth, void of course,
or

or in corporal conjunction, or malicious aspect of the infortunes, and this without reception, and the unfortunate planets themselves impeded, it declares the absent brother in a bad condition, indisposed in health, and not contented in the place where he is. But if he shall be found in any of the obscure parts of the figure, which are naturally evil, as the sixth, eighth, or twelfth houses, the absent brother is not well, nor in a prosperous situation. When the lord of the third is found in the eighth, either in conjunction, sextile, or trine of one of the fortunes, the absent brother is not well; or if the lord of the third be joined to evil planets in the sixth house, or in conjunction with the lord of the sixth, he is then in an infirm and sickly condition; and if the lord of the sixth be in the third, except the lord of the third be well disposed, it denotes the same. Then note whether the lord of the third be in conjunction with the lord of the eighth, or in combustion; for such a configuration declares he will die of the infirmity. But if the lord of the third be in the seventh, the brother is in the same country he went into at first, and continues there; and his condition is neither well nor ill. If the significator be in the eighth, the absent brother is in danger of death, particularly if he be combust, or in conjunction with the lord of the eighth, in conjunction or aspect of the infortunes; for these are strong arguments of death. When the lord of the third is in the ninth, it denotes that the absent brother is removed from the place he first went to, and is gone into a more remote country. And if he be in the tenth, in conjunction or good aspect of the fortunate planets, and with reception, it denotes him to have acquired some honour, office, or preferment, in the place where he lives. But if he shall be in conjunction, quartile, or opposition of the infortunes, combust, or any other way infortunated, it is to be feared the absent brother is dead. If the lord of the third be in the eleventh house, in conjunction, sextile, or trine of the fortunes, or in conjunction with the lord of the eleventh, it denotes the absent brother to be at the house or place of some friend, where he is happy and well; but if he be maliciously beheld of the unfortunate planets, he is not pleased with the situation he is in, but is grieved and perplexed. The significator of the absent party, in the twelfth house, in conjunction or good aspect of the fortunes with reception, and the fortunes themselves no way impeded, shews he will deal in merchandize, and gain riches. But, if he be infortunated in the twelfth house, either by the bad aspects of the malevolents, or lord of the eighth, or in combustion, it shews the absent brother to be discontented, troubled, and perplexed, and not likely to see the land of his nativity again.

Shall

Shall the Querent's inland Journies be prosperous ?

Persons who travel much in the country where they live, and have not their nativities to direct them, may have occasion to enquire the event of some intended journey ; for we know those that travel much do not always travel safe ; but sometimes are in danger either of thieves, sickness, or accidents upon their journies, that may occasion them to repent the undertaking of them. Now, for the prevention of such accidents, and to enable the reader to resolve questions of this nature, let the following rules be observed. Give the ascendant and his lord, and the Moon to the querent ; the third house and lord thereof to signify the journey ; and if the significators be swift in motion, or in the essential dignities of each other, or in conjunction, sextile, or trine to each other, in good places of the figure ; the journey will be good and prosperous. Or if the Moon be in the third, in sextile to the ascendant, or the lord of the third cast a sextile or trine to the ascendant, or be in the same ; and the lord of the ascendant well dignified, in the third, they also denote a safe and pleasant journey. If the lord of the ascendant or Moon apply to any planet in the third house, or the lord of the third to a planet in the ascendant, it likewise denotes the journey enquired after to be pleasant. Or, if Jupiter or Venus be in the third house, it shews a profitable and delightful journey ; particularly if they cast a sextile to the ascendant. The dragon's tail in the third house, shews the same. When Saturn, Mars, or the dragon's head are posited in the third house, or afflict the lord thereof, or the Moon, it portends an unlucky journey to the querent, and very ill success therein. Saturn shews the querent to be melancholy and pensive in his journey ; Mars and the dragon's head shew him to be in danger of thieves and robbers ; and if they are in human signs, or fiery, it denotes him to be lamed or wounded in his journey. When the lord of the ascendant is retrograde, the querent will return again before he hath gone to the place he intended ; and if the significators be slow, he makes but little haste or speed in his journey. If the lord of the sixth afflict the significators, the querent will fall sick by the way ; if the lord of the twelfth, he will be impeded by malicious people ; and if the lord of the eighth be the afflicting planet, it shews danger of death ; particularly if the significators are near violent fixed stars.

Reports and Rumours, whether true or false ?

This question may be answered thus : Observe the lord of the ascendant and the Moon, and the dispositor of the Moon, and see if either of them be in an angle or succedent house in a fixed sign, or in good aspect with Jupiter, the Sun, or Venus ; for usually upon such configurations,
 4 C the

the reports and rumours are true. But if the lord of the ascendant or the Moon be afflicted of Saturn or Mars, or cadent from an angle, although they be strong in the sign where they are, yet the rumour is false. Rumours are also true and good when the angles of the figure are fixed signs, and the Moon and Mercury in fixed signs, separating from the infortunes, and applying to a fortune posited in any of the angles of the figure. So also when the angles of the tenth and fourth houses are fixed, and the Moon shall be received in either of them, although the rumours and reports be of an evil nature, yet they will hold true. If the fortunate planets Jupiter and Venus shall be in the ascendant, and the Moon at the same time unfortunate, let the rumours or reports be ever so mischievous and unlucky, they will be sure to prove false, and come to nothing. Mercury being retrograde or otherways afflicted, declares ill rumours to be false; the like doth the affliction of that planet to whom Mercury or the Moon applies. If the lord of the ascendant or the Moon shall be under the Sun beams, the truth of the rumour is kept secret by men in power, and few shall know the truth thereof. If the Moon be void of course, or in quartile or opposition of Mercury, and neither of them cast their sextile or trine aspects to the ascendant, the news or rumour is vain and false, and may be safely contradicted.

The Advice of a Friend, whether good or bad?

It sometimes happens that neighbours or friends in sundry difficult or embarrassed circumstances, will advise and persuade a person what he had best to do in such a case; and if it be required to know whether they intend faithfully, or perfidiously, by such advice, erect your figure to the moment of time they first drop their counsel, and judge as follows: Behold the mid-heaven, that being the house signifying advice, and see if there be any fortunate star or planet posited therein; for then the counsel or advice is serious and good, and will be proper to follow. But if an infortune be found in the tenth house, the friends that pretend counsel act deceitfully, and intend knavishly.

JUDGMENTS proper to the FOURTH HOUSE.

The fourth house gives judgment on possessions, inheritances, lands, or houses, and of things lost and mislaid; of the father, &c. and hath these questions proper to it, viz.

1. *Shall the Querent purchase the House or Land desired?*
2. *Of the quality thereof, and shall the Querent do well to take it?*
3. *If it be best for one to remove, or abide where he is?*
4. *Of hidden Treasure, if attainable?*

5. *Is*

5. *Is there Treasure hidden in the place supposed?*
6. *Shall the Querent enjoy the estate of his Father?*

These questions being once resolved, will lead the artist to the understanding of any thing of the like nature.

Shall the Querent purchase the House or Land desired?

To resolve this question, give the ascendant and his lord, and the Moon, to signify him that enquires; the sign of the fourth house and lord thereof to signify the thing quesited. If the lord of the ascendant, or the Moon, be in the fourth house, or the lord of the fourth in the first, or if either of them are in conjunction with the lord of the fourth, or in sextile or trine to him with reception, it declares the accomplishment of the thing without impediment or hindrance. But if they are joined without reception, or in quartile or opposition with perfect reception, the querent may possibly obtain his desire. Or if the significators be not joined together, either by body or aspect, yet if there be a translation of light between them, either by the Moon, or another planet, it shews a possibility of the purchase, though with much difficulty and trouble.

The following is also a good method to judge of this question. Give the sign ascending, and the lord thereof, and the planet from whom the Moon is separated, to the querent or purchaser; the seventh house and his lord, the planet or planets posited therein, and the Moon, to signify the thing to be bought or purchased; and the mid-heaven to signify the price thereof. And if in your figure the lord of the ascendant behold the lord of the seventh, and the lord of the seventh apply to the lord of the ascendant, the seller hath a great desire to deal with the buyer; and if they chance to be in each others dignities, or any good translation of light happen between them, or if they apply to corporal conjunction, the querent will agree with the seller without much difficulty or trouble. But if the application or translation of light be by quartile or opposition, the buyer and seller will at last agree; but it will be with much labour and loss of time, and after many probabilities of breaking off. If the lord of the ascendant or the Moon apply to the lord of the fourth; or if the lord of the fourth, or the Moon, apply to the lord of the ascendant; or if the lord of the fourth alone shall apply to the lord of the ascendant, and there be a reception between them, or if the lord of the ascendant, or the Moon, be in the fourth, or lord of the fourth in the ascendant, they denote the party enquiring shall buy or purchase the land or inheritance enquired after. But if neither of these happen, yet if the Moon shall transfer the light of one significator to the other, it denotes
that

that the thing will be perfected by the mediation of friends, or by messengers. But if there be no application, reception, or translation of light between them, then it is improbable that any thing shall be concluded between them.

Of the Quality of the Purchase, and whether the Querent does well to take it?

Take the fourth house to resolve this interrogatory; and if the two unfortunate planets are posited therein, either potent or peregrine, the thing enquired after will be wasted by the buyer; and at present is in no very good condition. If the lord of the fourth be infortunated, either by retrogradation, detriment, fall, or peregrination, it denotes the house or land to be bad, or so encumbered that it will never continue long with the purchaser. But if the fortunate planets, or the Dragon's tail, be in the fourth house, it shews the business enquired after to be good; and the buyer or purchaser shall be a gainer thereby. When the fortunate planets cast their benevolent rays unto the fourth house, and the lord of the fourth shall be posited in a good house, in sextile or trine to the second house or his lord, it is an argument that the bargain is good, and the purchaser shall be a gainer thereby. If Aries, Leo, or Sagittarius be upon the cusp of the fourth house, it denotes an estate to be hilly, hard, and dry. If Taurus, Virgo, or Capricorn, the land is level, and very good. If Gemini, Libra, or Aquaries, the ground is some part high and some low; and is in quality neither very good nor very bad. If Cancer, Scorpio, or Pisces, it abounds with much water. An unfortunate planet in the fourth, retrograde, shews the land or house will turn out very unlucky, and not be worth the taking, and will be accompanied with many infelicities; but if a fortunate planet be posited there strong, the land is good, and may well invite the querent to go on, for he will have a good bargain.

If best for a Person to remove, or abide where he is?

In this question give the ascendant and the lord thereof, to signify the querent; the seventh house and lord thereof, to signify the place to which he would go; the fourth house and his lord, the substance of the querent, and the tenth house and his lord, the profit of removal. The lord of the ascendant or fourth in the seventh, and the lord of the ascendant and seventh, fortunate planets, swift in motion, strong and potent where they are, the querent then will do well to remain where he is and not remove. But if the lord of the seventh be with a good planet, and the lords of the ascendant or fourth with an evil one, the querent had better remove, for he will get little by continuing where he is. Fortunate

nate planets in the ascendant or fourth, may invite the querent to remain where he is: If the lords of those houses are in conjunction or good aspects with fortunate stars, it denotes the same. Unfortunate planets in the ascendant or fourth, shew the querent it is good to remove; and if the lords of the ascendant and fourth be afflicted by the malignants, either by body or aspect, it denotes the same. Observe the afflicting planet or planets, and the house or houses they govern, for from thence the occasion of the mischief that the querent sustains, is known; the like observe of the assisting or friendly planets, whence a rational answer to the question proposed will be easily obtained.

Of Treasures hid, whether attainable or not?

It is not uncommon for penurious persons to hide treasure in their life time, and to go out of the world without informing their heirs or executors where to find it. Whenever this is suspected to be the case, and a question be grounded upon it, erect your figure, and consider what application, reception, translation, &c. there may be between the lords of the ascendant and fourth house. If there be a friendly application and reception, the person enquiring shall obtain the treasure he enquires after; but if there be a quartile or opposition between the significators, without reception, the treasure will very hardly be found. When the significators apply to each other corporally in a fixed sign, there is much hopes of finding and obtaining the same suddenly; particularly if the application be in a good house. Both or either of the lights in the ascendant no way unfortunated, or else friendly beholding the same, argues a speedy recovery of the treasure hid; but if instead thereof they happen to be cadent, or in quartile or opposition thereto, it denotes small hopes. If the part of fortune be in the ascendant, and beheld by fortunate planets, or the luminaries, the querent will then have a fair prospect of acquiring his wishes; but, if the part of fortune and the luminaries be cadent, particularly the Moon; and neither of the lights cast a friendly aspect to the part of fortune, or the ascendant; nor the lord of the ascendant behold the ascendant, it is an argument that the querent will not obtain the treasure hid. I always find in questions of this nature, that if fortunate planets are in the fourth, or govern the fourth, that there is treasure; and if the lord of the ascendant or the Moon be in good aspect with those planets, the querent generally attains it by diligent search. But on the contrary, if infortunes be in the fourth house, or the luminaries weak there, it is an argument of irrecovery; or shews that it has been taken away before.

Is the Treasure hidden in the Place supposed?

A question being thus in a general way propounded, give the lord of the ascendant and the Moon to the querent for his significators; the fourth house, and the planet or planets posited therein, will signify the treasure enquired after. When Jupiter, Venus, or the Dragon's head, is in the fourth house, they declare treasure to be in the place supposed; and, if they be in their essential dignities, it is very certain that there is a great deal there. Or if any of the other planets are posited in their own houses, or in the fourth house without impediment, it shews that there is treasure in the place supposed. But if the fourth house be infortunated with the Dragon's tail, or Saturn, or Mars be there, and no ways essentially dignified; or, if Saturn or Mars cast a quartile or opposition thereunto, there is no treasure at all. The lord of the fourth, or the Moon separated from good planets, shew that there has been treasure hid in the place supposed, but it is gone.

Shall the Querent enjoy the Estate of his Father?

This question is oftentimes of great importance to the proponent, and therefore ought to be contemplated with more than usual acuteness. If in the figure judiciously erected, and correct to time, the lord of the second, and lord of the fifth, are found in the mutual dignities of each other; or the lord of the second in the fifth, or lord of the fifth in the second; the querent will enjoy the estate of his father. But if the lord of the fifth house be retrograde, or afflicted by some malevolent planet, it presages that much of the estate which the querent's father intended for him, will be wasted, or otherways disposed of. When the lord of the fifth disposes of the part of fortune in the ascendant, or second house of the figure, there is no fear but the querent will enjoy what he expects from his father. The lord of the ascendant, or second house, disposing of the lord of the fifth, shews the thing enquired after to be so secured to the querent, that he cannot be deprived of it. The Moon transferring the light of the lord of the fifth by sextile or trine, to the lord of the second, or lord of the ascendant, declares the question enquired after to come to good; or if Jupiter or Venus in the fifth, shall friendly behold the lord of the second or a planet in the second, it signifies the same. If the lord of the second and fifth apply to a good aspect, or a corporal conjunction by retrogradation, the querent will receive some of his father's estate very shortly, and in his father's life time; but if the lord of the fourth be in aspect with an infortune, or an infortune in the fourth, it denotes the father will not part with any thing till his death.

J U D G.

JUDGMENTS proper to the FIFTH HOUSE.

This house appertains to the birth of children, embassies, messengers, &c. and hath these questions proper to it.

1. *Whether a Woman shall ever have children?*
2. *In what time shall she conceive?*
3. *Whether a Woman enquiring be with Child?*
4. *Whether she be pregnant with a Boy or Girl?*
5. *Shall she have Twins?*
6. *When will the Birth happen?*
7. *Of a Messenger sent of a Message?*

And by knowing how to resolve these questions, the reader will be able to answer any others belonging to this house.

Whether a Woman shall ever have children?

To answer this question, carefully observe the ascendant, his lord, and the Moon, and if either of them be joined to the lord of the fifth, the querent shall have children. But if neither of these happen, note whether any other planets transfer the light of the lord of the ascendant to the lord of the fifth; for that is an argument, that the querent may have children. Consider also whether the sign of the fifth be fruitful, and whether the lord of the fifth, the Moon, the ascendant, and his lord, are in prolific signs; for if so, it is an assured argument that the querent will have issue. If the lord of the ascendant, or the Moon, be posited in the fifth house, the querent will have children; or if the lord of the fifth house be in the ascendant, it declares the same. If neither the lord of the ascendant, or the Moon, apply to the lord of the fifth, yet if there be a translation of light and virtue between them, the querent need not doubt of having children. But if all the significators be in sterile signs, and in defective degrees of those signs, the querent will rarely have issue. So also if Venus, the general significator of children or issue, be afflicted, either by the presence of Saturn, Mars, or the Dragon's tail, or combustion of the Sun, the querent will not have children. Saturn or the Dragon's tail in the fifth, or afflicting the lord of the fifth, generally denies issue, and if Saturn or Mars be in quartile or opposition to the fifth house, or his lord, it portends the same. Lastly, consider the planets Jupiter and Venus, and if you find either of them in the fifth, third, first, ninth, or eleventh houses, free from all impediments, the querent will certainly have children.

In

In what time shall the Woman conceive?

Having before found a possibility of issue, it may be asked when the time shall be? to answer which, observe in what sign the lord of the fifth house is posited, and what planet or planets are in configuration with him; for, if he be in the ascendant, fifth, or eleventh houses, in fruitful signs, and with fruitful planets, the querent may suddenly conceive. If the lord of the fifth be in the first house, the querent may conceive in the first year. If in the second, the second year. If in the tenth, the third year. If in the seventh, the fourth year. If in the fourth house, the fifth year; and so on. Or, having noted the capacity and condition of the querent for conception, observe the distance between the friendly aspects of the Moon, or lord of the ascendant, with the lord of the fifth, and Jupiter or Venus, and judge of the time thus: If they are in moveable signs, their degrees of distance shews weeks or days; in common signs, months or weeks; in fixed signs, years or months, &c. as before directed in questions that relate to time.

If a Woman enquiring be with Child?

It sometimes happens that a woman has reason to believe she is with child, and yet, owing to some internal complaint, may be in doubt about it, and by that means be led to ask the question, whether she be or not? The question is found by these rules: If the lord of the ascendant or the Moon, behold the lord of the fifth with any good aspect or translation; or they, or either of them happen to be posited in the fifth house; the woman enquiring is with child. And when the significators apply friendly, or are posited in fruitful signs, and in fruitful houses also, as the fifth, eleventh, and seventh, the party enquiring is with child. The lord of the ascendant, or lord of the fifth, aspecting a planet with reception in an angle, and the Moon in reception with a planet essentially fortified in an angle, also shews the querent to be pregnant. Jupiter, the natural significator of children, in the ascendant, fifth, seventh, or eleventh houses, no way afflicted of the infortunes, denotes the querent to be with child. But if Jupiter be afflicted, or cadent, the woman enquiring is not with child. If the lord of the tenth, and the Sun, be in good places of the figure, and in friendly configuration with the fortunes, the woman enquiring is with child. Likewise, if the Moon, and the lords of the triplicity she is in, be well located in signs of many children, as Cancer, Scorpio, or Pisces, the woman has conceived. So also, if Jupiter and Venus be posited in angles, free from the malicious beams of the infortunes, the woman is certainly with child. But if the significators are afflicted of Saturn, Mars, or the Dragon's tail, the

the woman is not with child, but is troubled with some distemper, which she has mistaken for conception. The positions of Saturn, Mars, or the Dragon's tail in the fifth, likewise shew non-conception; but if it happen, that the testimonies for her being with child are the greater in number, they then threaten abortion; and the same when they afflict either Venus, the Moon, or the lords of the fifth, or ascendant.

Whether the Woman is Pregnant with a Boy or Girl.

To answer this question, observe the ascendant, and his lord, the fifth house, and the lord thereof, together with the Moon, and planet to whom she applies; for if they, or most of them, be in masculine signs, the querent is with child of a boy; but if in feminine signs, it is a girl. The said significators, though in feminine signs, yet if they are in aspect with masculine planets, and in houses masculine, and with stars of a masculine nature and disposition, the woman will have a male-child. Masculine planets are Saturn, Jupiter, Mars, and the Sun; the feminine are Venus and the Moon; Mercury is in his nature convertible, and is either masculine or feminine, according to the planet or planets he is in aspect with. Signs of a masculine disposition or nature, are Aries, Gemini, Leo, Libra, Sagittarius, and Aquaries. And feminine signs, are Taurus, Cancer, Virgo, Scorpio, Capricorn, and Pisces; which being well observed, the sex is easily discovered.

Shall she have Twins, or more than one?

Consider what sign is ascending, and where the lord thereof is posited, and what sign is upon the cusp of the fifth house; for if the significators are in bi-corporal or doubled bodied signs, the querent will very probably have two children. If Jupiter, Venus, or the Dragon's head, be in a fruitful sign, either in the fifth, or ascendant, it is possible for the querent to have three children; particularly if the Moon lend her assistance. But if these planets are not posited in the ascendant, or fifth house; yet, if they cast their friendly rays to either of them, it is an argument that the querent will have twins. But if fixed signs, or moveable, possess the cusps of the ascendant, or fifth house, and the Sun or Moon be posited therein, it is a certain argument that the woman is breeding with but one child.

When, or in what Time will the Birth happen?

To resolve this question, regard must be had to the significators as well of the child, as the person enquiring; and to the part of children also, (as

will be explained hereafter) which must be directed by the oblique ascensions, &c. to the degree of the fifth house or his lord, or to Jupiter, or his good aspects; and by allowing a day to each degree of distance, the time of birth will be nearly found. This is discovered by considering what direction or transit there may be either to the fifth house, or to Jupiter, Venus, or the Moon, for at that time the woman may be delivered; particularly if the true transit or direction falls in the fifth, eleventh, or ascendant.

Of a Messenger sent on an Embassy, or on any important Business.

When this question is proposed, give the ascendant and his lord to him that sent the messenger; the seventh house and his lord to signify him to whom the messenger is sent; and let the Moon signify the message itself; and the lord of the fifth the messenger, and his management or ordering of the business. When the lord of the fifth house shall separate from the lord of the seventh, and apply to the lord of the ascendant, then judge the messenger hath effected his business, and is returning again. And if he separates from the lord of the second, he then brings money with him, let the significator of that house be either a fortune or infortune. If the significator of the messenger separates from fortunate planets, it is an argument he has been honest, and will bring good tidings of the business; but if he separates from the malevolents, it shews the messenger has done his business lamely, or has been hindered in the performance of it. If the significator of the messenger applies to an infortune by quartile or opposition, and this before he can separate from the lord of the seventh, it signifies that the messenger has met with some impediment in the business he went about from the party to whom he was sent. But if the significator of the messenger shall go to the quartile or opposition of either of the infortunes, after he is separated from the lord of the seventh; the messenger will receive some prejudice or impediment in his way home. If there be found an infortune in the ninth, the messenger will not travel safe, but will be in danger of highway robbery, and bodily hurt; but if, on the contrary, a fortune be in the ninth, he will travel safe. If the lord of the ascendant and lord of the fifth are in reception, or in good aspect from good places of the figure, the messenger is faithful, just, and honest; particularly if he be either a fortune, or in good aspect with a fortune. But if there be no reception or aspect, and the configuration with, or in the dignities of an infortune, the contrary. If there happen a reception between the lord of the seventh, and the lord of the fifth, the messenger will be received; and if at the same time the lord of the fifth or Mercury translate the virtue of the lord of the seventh to the lord of the ascendant, the querent obtains

ains whatsoever he hoped for by the message, which I have often found true in a variety of instances.

JUDGMENTS proper to the SIXTH HOUSE.

The sixth house gives judgment on sickness, servants, and small cattle, &c. and the following questions are commonly attributed to it.

1. *What part of the body is afflicted ?*
2. *Is the Disease in the Body or Mind, or both ?*
3. *Shall the Distemper be Chronic or Acute ?*
4. *What is the cause of the Distemper ?*
5. *Shall the sick party recover, or die of the Disease ?*
6. *Of Servants, shall they prove just, or dishonest ?*
7. *Of small Cattle, shall the Querent thrive by them or not ?*

In the former part of this work, I have shewn what diseases are attributed to each planet, house, and sign ; which in resolving the first of these five questions, should be particularly noticed.

What part of the Body is afflicted ?

Having erected the figure, observe the ascendant, the sixth house, and place of the Moon, for they are natural significators of the disease ; and then judge as follow : The horoscope afflicted by the presence of an evil planet, or by the position of the Dragon's tail, indicates that the distemper lies chiefly in the head, and in that member or part of his body represented by the sign ascending. If the Moon be afflicted by the infortunes, the sick party is indisposed in that part of the body the afflicting planet governs from his own house. If the ascendant be Scorpio, and Mars and Venus in the ascendant, or sixth house, the disease lies in the head, bowels, and secrets, because Mars governs those members in either place ; which rule holds good with all the other signs and planets.

Is the Disease in the Body or Mind, or both ?

The ascendant and the dispositors of the Sun and the Moon, bears signification of the mind, and the lord of the ascendant and the Moon, the body. Now, if the ascendant, his lord, the Sun and the Moon be afflicted, it shews the distemper hath seized the whole body and mind also, of the sick party. If the ascendant and the dispositors of the Sun and the Moon be afflicted, the disease impairs the mind but if the lord of the ascendant and the Moon be afflicted, the disease affects only the body, and the mind is free. If Saturn afflict the ascendant, and the
dispositor

dispositor of the luminaries, and the Moon be at the same time in quartile or opposition of him, or in quartile or opposition of the lord of the ascendant, the sick party is afflicted in mind, concerning the things of this world, and about losses in his business or estate. If Jupiter, by being lord of evil houses, afflict the aforesaid significators, the querent is troubled in mind about religious tenets. If Venus, by disappointments in love; if Mars, or Mercury, by a too intense exercise of the mind, by study, or application to science or books.

Shall the Disease be Chronic or Acute?

To know this, consider the complexion of the person, his age, and the time of the year; for the knowledge of these conduce much to the discovery of the certainty of the matter propounded. Diseases in autumn and winter are usually reputed chronical or long; but longer in winter than in autumn. In spring and summer, acute or short; but more acute in spring than in summer. So infirmities afflicting young persons, or those in the first half of their age, are shorter or less dangerous, than those in elderly persons, or those that are in the last part of their age. Likewise, melancholy and phlegmatic persons are subject to chronical diseases; but sanguine and cholerick persons to acute. Saturnine diseases, which are cold and dry, are usually long and tedious; the Moon and Venus are protracters of the infirmity; Jupiter, Mars, the Sun, and Mercury, signify diseases of no long continuance, but such as may return speedily; but by being lords of evil places, or otherwise afflicted, they may have signification of chronical diseases. The signs possessing the ascendant, sixth house, or place of the Moon, being fixed, declare a chronic disease; common signs shew diseases neither very long nor very short; moveable signs denote the disease to terminate quickly, either one way or other. An infortune being lord of the sixth, and in the sixth, presages a lasting sickness; but if a fortune be lord of the sixth, and in the sixth, the disease will admit of a sudden cure. The lord of the ascendant, the Moon, or lord of the sixth in conjunction, sextile, or trine of the lord of the tenth, denotes the disease to be of no long continuance, and if they be in conjunction, sextile, or trine of the fortunes, the same. But if the said significators, or any of them, be in conjunction, quartile, or opposition of the infortunes, the disease will be both long and tedious; and if this shall happen in fixed signs, it argues the duration or continuance to be still the longer.

What is the Cause of the Distemper?

The cause of the distemper is known from the position of the significators of sickness before described in either of the four trigons or triplicities; for therein they shew the humour that is predominant. If they or
the

the most of them are posited in fiery signs, they declare the distemper to have its origin from choler; whence fevers and all such like diseases proceed. But if the significators be in airy signs, blood is then predominant in the body; and the disease is thence caused; as gouts, leprosy, &c. When the significators of sickness are in earthy signs, they declare the cause of the disease to have its origin from melancholy, and those diseases are usually long and tedious, as consumptions, agues, &c. And the significators of diseases in watery signs, denote the infirmity to proceed from cold and moist causes, as phlegm; and these diseases principally are coughs, phthisic, and all diseases of the stomach. When the positions of the significators do not thoroughly point out the nature of the distemper, note the fixed stars in the figure, and they will assist in the discovery of the cause of the disease.

Shall the Sick Party recover or die of the Infirmary afflicting.

If the Moon deflux from the infortunes, and apply to the benevolents without frustration, prohibition, or refranation, there is great hopes the infirm party will recover. So if the significators of sickness, no way afflicted, but free from the ill beams of the malevolents, declare great hopes of the recovery of the sick. If they are in sextile or trine of the luminaries, or in any friendly reception with them, or either of them, the same. The Moon encreasing in light and motion, and being posited in good houses of heaven, in sextile or trine of the lord of the ascendant, denotes great hopes of life; if the lord of the ascendant be an infortune, in this judgment, it will no way affect the sick party. When the Moon shall either be found in the ascendant, or in any of her dignities, or shall cast a sextile or trine thereunto, it is a great argument the sick will not die of the disease afflicting. The lord of the ascendant, and the Moon combust of the Sun, denote death, unless there be some reception between the Sun and them; and if they shall be in conjunction with the lord of the eighth, except Jupiter or Venus interpose their friendly beams, it shews the same. The lord of the eighth in an angle, and the Moon, and lord of the ascendant cadent, or afflicted of the infortunes, presage mortality; the application of the lord of the ascendant or the Moon unto the lord of the eighth by evil aspect, shews the same; and if he be an infortune; it puts the matter past all doubt. The lord of the ascendant in the eighth, or lord of the eighth in the ascendant, declares the irrecovery of the sick. If the lord of the eighth be in the tenth, and the lord of the ascendant in the fourth, sixth, or seventh houses, any way afflicted, it portends death to the sick party. The lord of the ascendant and Moon with violent fixed stars, according to their latitude, generally denote death unto the sick.

Of Servants, shall they prove just, or dishonest?

When this question is put by the master, give the lord of the ascendant, and the ascendant itself, to signify the querent; the sixth house and its lord, to signify the servant. And if the lord of the sixth commit his disposition by any friendly ray to the lord of the ascendant, the servant will prove just and honest. If the Moon transfer the light of the lord of the sixth to the lord of the ascendant, by a good aspect, it speaks the honesty of the servant. The lord of the sixth in the dignities of the fortunes in sextile or trine to the ascendant, pleads for the honesty of the servant. If he be near fixed stars of a benevolent nature, the same. But if the lord of the sixth shall be in conjunction of the infortunes, and in quartile or opposition to the ascendant or lord thereof, the servant will not prove honest. The Moon in the sixth, in quartile to the lord of the sixth in the second, shews the servant to be a pilferer, and such a one as the querent will never grow rich by. If the principal significators are void of all reception, and there be neither good application or translation of light to be found among them, the servant is not to be trusted. When Mercury, the natural significator of servants, shall be in the dignities of Saturn or Mars, and in quartile or opposition to the ascendant or second house, or either of their lords, it gives great cause to suspect the servant. If the Dragon's tail be in the sixth, or doth afflict the lord of the sixth, it denotes the same.

Of small Cattle, shall the Querent thrive by them or not?

By small cattle, are meant hogs, sheep, and the like; and if the lord of the sixth and the lord of the second are in conjunction, in a good house of heaven, the querent may thrive by them; or if they be in sextile or trine, the same. The lord of the sixth casting a friendly aspect to the part of fortune, or being in good configuration with the dispositor thereof, denotes much good to the querent by dealing in small cattle. The lord of the sixth in the second, in the dignities of Jupiter or Venus, and Jupiter or Venus casting a sextile or trine to the second, or in the second in conjunction with him, argues great gain to the querent by dealing in small cattle. But if on the contrary, the lord of the sixth be unfortunate, and in evil aspect with the lord of the ascendant or second, or casts malignant rays to either of their cusps, the querent will lose by dealing in small cattle. If the lord of the sixth be in quartile or opposition to the dispositor of the part of fortune, or the Moon, the querent cannot thrive by dealing in small cattle. The same, if the lord of the sixth be afflicted either by Saturn, Mars, or the Dragon's tail; or be found either retrograde, combust, cadent, or peregrine. The Dragon's tail and Mars,
shew

shew much loss therein by knaves and thieves, and ill bargains, &c. And Saturn denotes much damage by the rot or murrain.

INTERROGATORIES proper to the SEVENTH HOUSE.

This House resolves questions concerning marriage, partnership, law-suits, public enemies, war, &c. thefts, fugitives and strays, which because they are of several distinct natures, are treated of under three different heads; and first, of marriage.

1. *Shall the Querent Marry?*
2. *At what time shall the Querent Marry?*
3. *Shall the Querent Marry more than once?*
4. *What manner of Person shall the Querent Marry?*
5. *Shall they accord after Marriage?*
6. *Shall the Marriage be consummated, or broken off?*

Shall the Querent Marry?

To know this, consider the position of the lord of the ascendant, the Moon, and Venus, and the part of marriage, and their position; for they all have signification of the party enquiring in this case. If all or the greater part of them be in prolific or fruitful signs, it is a great argument that the party enquiring will marry. If the Moon or lord of the ascendant be in good aspect with the Sun, or either of the fortunes, or near fixed stars of their natures, the party enquiring may marry. When the lord of the ascendant, the Moon or Venus are in the seventh house, or in the dignities of the lord of the seventh, and the lord of the seventh either in the ascendant, or in sextile or trine to the said significators, the querent will certainly marry. If none of these arguments appear, but on the contrary all the significators of marriage are in sterile signs, and in quartile or opposition to the lord of the seventh, or seventh house, the party enquiring is averse to marriage.

At what time shall the Querent Marry?

The significators of marriage applying to each other by a friendly aspect, or by conjunction in the oriental or meridional parts of heaven, denote the querent will be married suddenly; but if in the occidental part of heaven, or septentrional, it will be much prolonged, and a great while before accomplished. All the significators above the earth, and swift in motion, accelerate or hasten the matter; particularly if in moveable signs. But if they are under the earth, and slow in motion, the marriage will be retarded. The degrees of distance either in body or aspect, between the
lord

lord of the ascendant, and the lord of the seventh, the Sun, or Venus, shew the time of marriage; if there happen a good transit to bring on the business. In this judgment, moveable signs give weeks or days; bi-corporal give months or weeks, and fixed signs, years or months; and if the significators are slow in motion, and in fixed signs, the degrees of distance will be so many years; if swift in motion, then so many months; *sic de cæteris*.

Shall the Querent Marry more than once?

The significators of marriage in bi-corporal or double bodied signs, declare the querent, be it either man or woman, to marry more than once. The significators of marriage in conjunction, sextile, or trine, with many planets, portend marriage to the querent more than once; particularly from the fifth, seventh, or eleventh houses. Many planets in the seventh house, in sextile or trine to the luminaries, or lord of the ascendant, denote the querent will be married more than once. But if the significators of marriage are in fixed signs, and in aspect with not above one planet, it presages that the querent will marry only once.

What kind of Person shall the Querent Marry, and how qualified?

Observe what planet the lord of the ascendant, or moon, is nearest in aspect with, and the sign he is in, and describe the person, either man or woman, accordingly; for such a one the querent will marry. If the lord of the ascendant or moon be in conjunction or aspect with Venus, the person is pleasant and affable; if with the Sun, he is noble, of a great spirit, and imperious; if with Mars, the person is many times rash and furious, and subject to choler and passion; if with Saturn, he is inclinable to melancholy, but prudent and grave; if with Jupiter, the person is just, honest, and religious; if with Venus, subtil, cunning, &c. Note the fixed stars that are near the significators, for they often alter the quality of the planets. By thus considering the dignities and debilities of the planet or planets aforesaid, the shape, qualification, and temperature of the person whom the querent shall marry, may be known and discovered.

Shall they accord and be happy after Marriage?

The lord of the ascendant, or Moon, in conjunction, sextile, or trine of the lord of the seventh or Venus, argues much pleasure and delight after marriage, and shews the parties shall agree well, and not quarrel. But if they are in quartile or opposition unto each other, it shews much quarrelling

quarrelling and contention after marriage; and if they be in quartile, conjunction, or opposition of the infortunes, in any places of the figure, it shews the same. Saturn, Mars, or the Dragon's tail in the ascendant, shews the querent to be imperious after marriage, and by his or her obstinacy will occasion much discontent and trouble. But if they are posited in the seventh house, the person whom the querent marries, will be the occasion of the trouble and discontent. Benevolent planets possessing the seventh house, and a friendly reception between the lord of the seventh and lord of the ascendant, denote good agreement after marriage. If there happen to be a reception, though they are in quartile, it implies the same.

Shall the Marriage be effected, or broken off?

The person who enquires concerning the concluding or breaking off an intended marriage, must have the lord of the ascendant and moon for significators; and the person quesited must have the lord of the seventh, and planet from whom the Moon is separated. If the lord of the ascendant or Moon be joined to the lord of the seventh, or in sextile or trine to him, in any of his essential dignities, the marriage intended will be brought to perfection, particularly if it be from good houses of heaven. If there happen a quartile or opposition between the significators, and no reception, the intended marriage will be broken off, and come to nothing. When there is no aspect between the significators, yet if there be any good translation of light between them, and this by a benevolent planet, the marriage may be effected by a person represented by the house that planet is lord or governor of. So also, if the significators of both parties apply to a friendly aspect, and before the aspect be made an infortune interposes his malicious rays, the marriage will be obstructed by a person signified by the house the interposing planet is lord of. If the interposing planet be lord of the third, a kinsman of the querent's, or a neighbour or brother shall break off the business; if he be lord of the tenth or fourth houses, the father or mother of the querent will obstruct the marriage intended; and so of the other houses.

Of PARTNERSHIP, LAW-SUITS, WAR, &c.

The extent of this part will be better understood by being digested into the following particulars;

1. *Shall two Partners agree and be successful in their Partnership?*
2. *Shall the Querent, or his Adversary, overcome in a Law-suit?*
3. *Shall a Person return safe from War?*
4. *Shall the City, Castle, or strong Hold besieged, be taken?*

Shall two Partners agree and be successful in their Partnership ?

The lord of the ascendant and seventh, being friends according to nature, and in reception or good aspect with each other, declare the partners shall agree in their partnership, and gain considerably by their undertaking. If they shall be enemies by nature, and void of good rays toward one another, and in no reception, it is an argument that they will never agree, but will be perpetually jangling, and injuring each other. If the lord of the ascendant be a more weighty planet than the lord of the seventh, and better dignified, it shews the querent will thrive best in the partnership; but if the lord of the seventh be most ponderous, the querent gains most. Mars or Mercury lord of the second, afflicting the lord of the eighth, shews the Querent will cheat his partner; but if either of them be lord of the eighth, and afflict the lord of the second, the partner will cheat the querent. He whose significators are strongest, and in good places of heaven, will thrive best in the partnership; but he whose significators are weak and in evil places of the figure, will be injured by the partnership.

Shall the Querent or his Adversary overcome in a Law-suit ?

If the lord of the ascendant be more potent than the lord of the seventh, or the ascendant better fortified than the seventh house, either by the good aspects, or the presence of the fortunate planets; there is great probability the querent will be successful in the suit at law, and overcome his adversary. But if the lord of the seventh be more powerful in dignities than the lord of the ascendant, and the seventh house better guarded by the presence or rays of the fortunate stars than the ascendant, the adversary will overcome. If the lords of the ascendant and seventh be afflicted by the infortunes, neither party will succeed, but will be both injured, if they go on with the suit. If they should both be assisted by the fortunate planets, possibly some friend will make up the breach between them. Both significators in their essential dignities, and in angles, shew both persons to be too high to hearken to a reconciliation. If they apply friendly to each other, the matter will be taken up among themselves; and he whose significator doth apply, will be the first to make overtures of friendship and peace.

Shall a Person return safe from a Cruize or Campaign ?

The lord of the ascendant strong and potent, free from the evil beams of the infortunes, is an argument of great security to the querent, and that he shall return safe from a cruize or campaign. If he be posited with a
good

good planet, in a good house of heaven, it shews the same. If the lord of the ascendant be combust or cadent, or in his peregrination, or if Mars be weak in the figure of the question, the querent will gain no honour or reputation in the war. If the lord of the ascendant be in aspect with a good planet, and at the same time the lord of the seventh be with an evil one, he may return home again; but he will suffer great prejudice before his return. Saturn being in the first, or with the lord of the first, presages much loss and damage to the querent by the war. If Mars shall be with the lord of the first, either by conjunction, quartile, or opposition, and weak, and Saturn locally in the ascendant, the querent will be wounded. But if Mars or the Dragon's tail should be ill-dignified in the ascendant, the querent will be mortally wounded; and if the lord of the ascendant and the Moon shall suffer affliction at the same time, he will be killed on the spot.

Shall the City, Town, Castle, or strong Hold besieged, be taken?

The ascendant and lord thereof represent the besiegers, and the fourth house, the besieged; the lord of the fourth, the governor; the fifth and his lord, the ammunition, soldiery, and the assistance they either have, or may expect. If the lord of the ascendant be strong and fortunate, and joined to the lord of the fourth in the ascendant, or with the Moon or lord of the tenth house, in reception; it is an argument that the besiegers shall prove victorious. Or, if the lord of the fourth be in houses not beholding the fourth, or impeded of the infortunes, it is an argument that the garrison will be taken, and the governor thereof subject to danger. If the unfortunate planets, or the Dragon's tail happen to be in the fourth house, and the fortunate planets interpose not their benevolent rays, it will be taken by treachery and baseness, in a short time. If the lord of the fourth commit his disposition and virtue to the lord of the ascendant, it shews the governor has been tampered with, and for a consideration will surrender the garrison. But if none of these aspects happen, and on the contrary, the fourth house and its lord shall be fortunate, and free from all impediments, and the lord of the fourth be in no reception with the lord of the first, the garrison, &c. then besieged, shall be taken by the army that invest it.

OF THEFTS, FUGITIVES, STRAYS, &c.

1. *Of Fugitives or Strays, shall they be found or not?*
2. *Which way are they gone, and to what distance?*
3. *Things lost, if recoverable or not?*
4. *Who is the Thief? The age and sex of the Thief.*
5. *Are there more than one concerned?*
6. *Be they Strangers or Familiars?*
7. *In what Time shall the Thing stolen be recovered?*

We

We shall now consider these in their order, and so conclude the judgments belonging to the seventh house.

Of Fugitives or Strays, shall they be found or not?

The Moon and Mercury are naturally significators of fugitives and strays: but the seventh and his lord are particularly significators thereof, unless the thing strayed be a horse, &c. If the lord of the seventh be retrograde, the person absconded shall return again of his own accord, before he goes far from the Querent's house. The lord of the ascendant or Moon in good aspect with the lord of the seventh, and the lord of the seventh in application, declares him to be returning home again. If the seventh do not apply, the querent may find him by enquiry. But if the significators behold each other by quartile or opposition, or form no aspect at all, it denotes the person will not return again. If the lord of the seventh be in the third or ninth, it denotes the same. If an horse, ox, or cow be strayed, observe the lord of the twelfth, and if he be found retrograde, the stray will return of his own accord; and observe the same rules as above, only changing the lord of the house. If the Moon transfer the light of the lord of the fugitive or stray to the lord of the ascendant, it argues hopes of recovering them again. If she transfer Mercury's light or virtue, it signifies the same. The Moon in good configuration with Jupiter or Venus, or either of them, casting a good aspect to the ascendant or its lord, from good houses of the figure, shews hopes of a recovery. The lord of the seventh, either in the twelfth house of the figure or question, denotes the person to be under the bonds of restraint, perhaps in prison; Mercury posited so argues the same. When the planet separates from the house of the Moon, it shews the stray is taken into custody, and driven away and sold; and if any planet be found to separate from the lord of the second, the same. If the Moon or significator of the stray, &c. apply to the lord of the eighth from his ascendant, or be posited in the eighth, it is dead. If the dispositor of the Moon, or significator of the beast be posited in the eighth house, applying to the quartile or opposition of an infortune in the fourth, the same. The lord of the sixth or twelfth, posited in the sixth or twelfth, or in the ninth or tenth, argues the beasts strayed to be either in the pound, or in the custody of some person. The lord of the seventh, or sixth, fortunated by the good beams of Jupiter or Venus, in the second, fifth, or eleventh houses, or the Sun casting a trine unto them, denotes they are likely to be found again.

Which way are they gone? and to what distance?

The Moon, or significator of the fugitive or stray, in the tenth house, shews they are gone south; in the seventh, west; in the fourth, north;
in

in the ascendant, east. If the significator of the stray be in watery signs, they are northward, and in some moist moorish place. If in airy signs, they are westward, and in mountainous and high places. If in earthy signs, they are southward, and in copses or woods. If in fiery signs, they are eastward; and in the open fields. The Moon in the same quarter with the lord of the ascendant, and not more than one sign distance between them, denote they are near the place from whence they went. But if they are distant above ninety degrees, then they are gone far from the querent. If the Moon be distant from the significator of the fugitive or stray, either by body or aspect, one degree in a moveable sign, they are distant seventeen furlongs from the owner; if in common signs, they are five furlongs distant; and if in fixed signs, one furlong; so that the distance is to be apportioned according to the number of degrees the Moon and significator are from each other.

Of Things lost, if recoverable or not?

Fortunate planets in sextile or trine to the lords of the ascendant or second house; and the dispositor of the part of fortune posited in the ascendant or second house, declare a recovery of the goods lost. Either of the fortunes in the ascendant, having dignities in the second house, or the Moon in the seventh, in sextile or trine to the lord of the ascendant, are very certain arguments of recovering the thing or things lost. The Moon in the tenth, in trine to a planet in the second; or in the second, in trine to the lord of the second; or the dispositor of the part of fortune, the lord of the ascendant in the second; the luminaries in trine to each other, or in trine to the cusp of the second house; or the lord of the second in the eleventh or fourth houses, are all arguments of recovery. The lord of the eighth in the ascendant, or with the lord of the ascendant, denotes a recovery of the goods lost; and Jupiter, Venus, or the Dragon's head in the eleventh house, give great hopes of the same. The Moon, part of fortune, or its dispositor, or lord of the second in the eighth house, are great arguments that the goods lost cannot be recovered. When both luminaries are under the earth, the thing lost is hard to be recovered; and if the second house or its lord be any way afflicted, it denotes the same. But the greatest argument of an irrecovery, are the positions of Saturn, Mars, or the Dragon's tail, out of their essential dignities, in the second house; or the lord of the second being either in combustion, or in the eighth house; or if the lord of the second be in quartile or opposition with the lord of the eighth. If the lord of the seventh be in conjunction with the lord of the eighth; or if the lord of the second behold not the first house, or lord thereof; or the Sun and Moon not aspecting each other, nor the part of fortune; or when they are both under the earth, there can be no restitution of the goods lost.

Who is the Thief? his Age and Sex?

A peregrine planet in an angle, is to be taken for the significator of the thief; particularly if the peregrine planet hath dignities in the seventh house, or is lord thereof; or afflicts the house of substance, or its lord; or the part of fortune, or its lord. But if no planet maliciously aspects the aforesaid significators, then admit the lord of the seventh to signify the thief, because he hath natural signification of theft and thieves. Or if the planet afflicting the substance, or part of fortune, or their lords, be peregrine, or essentially dignified, he will signify the thief. If the planet afflicting the substance, &c. be masculine, and in a masculine sign and quarter, it denotes the thief to be a man. If the planet be feminine, and in feminine parts of the figure, it denotes the thief is feminine, or a woman. Saturn significator of the thief, shews the thief to be old, except in the beginning of signs; the Sun, Mars, and Jupiter, about thirty, or somewhat more; Venus and Mercury, youthful; the Moon, according to her age; in the first quarter, she signifies young; in her second, between twenty and thirty; in her third, between thirty and forty-five; in her fourth, between forty-five and sixty.

Are there more concerned in the Theft than one?

Many planets afflicting the significators of substance, whether peregrine or not, shew many thieves, or more thieves than one. If the significator of the thief be in sextile or trine with other planets, and in double-bodied signs, there are more thieves than one, although but one be found to afflict the significators of substance. The angles of the figure fixed, and the significator of the thief fixed, in no aspect with any planet, except the lord of the substance, or the dispositor of the part of fortune, whom he afflicts, denote that only one person is concerned in the theft or robbery.

Is the Theft committed by Strangers, or Familiars?

The luminaries beholding the ascendant, or its lord, or the lord of the first in the first, in conjunction with the lord of the seventh; denote the thief to be a familiar, or one well known to the loser. When the luminaries are in their proper houses, or in the houses of the lord of the ascendant, or in the triplicity of the lord of the ascendant, they denote the thief well known to the querent or loser. The significator of the thief strong in the ascendant, denotes a brother or kinsman, particularly if he chance to be lord of the third: if the lord of the seventh be in the seventh, he is one of the family. The lord of the ascendant in the third

or

or fourth house, denotes the thief to be a servant in the family. The significator of the thief, in the third or ninth from his own house, shews the thief to be a stranger; and if the lord of the ascendant, and the seventh, or significator of the thief, be not of one triplicity, it denotes the same. Mars or Mercury significator of the thief, presage him to be a common pilferer, unless they govern a house of relation; which if they do, they then point out who it is. If the thief be a domestic, he is known thus: Sol signifies a father or master; the Moon, a mother or mistress; Venus, a wife, or a woman; Saturn, a servant, or a stranger coming there by chance; Mars, a son, brother, or kinsman; Mercury, a youth, familiar, or friend.

In what time shall the thing stolen be recovered?

If testimonies of recovery appear in the figure, the time may be known thus: Observe the application of the two planets signifying recovery, and consider the degrees of distance between their body and aspect, and turn the distance into time. If they happen to be in moveable signs, then allow so many weeks or days as there are degrees of distance, for the space or time in which it may be recovered; if in common signs, allow months or weeks; if fixed signs, years or months. When the Sun and Moon together behold the ascendant, the thing lost will suddenly be recovered; for they suffer nothing to lie long hid or obscured: And if at the same time the lord of the second be in the ascendant, it will be had again very speedily. The significators increasing in light and motion, and posited in fortunate places of the figure, presage a sudden recovery of the goods lost or missing.

JUDGMENTS proper to the EIGHTH HOUSE.

This is the House of Death; and hence we enquire concerning the death of the querent, and the manner of it. It is also the significator of the dowry of the wife, being the second house from the eighth. The questions proper to it are these:

1. *Of the time of the death of the Querent?*
2. *What manner of death shall he die?*
3. *Shall the Querent obtain the Wife's Portion?*
4. *Shall the Querent or his Wife die first?*

And each of these shall be treated of particularly in a separate and distinct section.

Of the Time of the Death of the Querent.

To answer this question, let the lord of the ascendant, the ascendant itself, and the Moon, signify the querent; the eighth house, and lord thereof, and the part of death, together with the planet or planets in the eighth, signify the death of the querent. If the lord of the ascendant and the Moon be free from the evil beams of the infortunes; or if no infortune, nor the Dragon's tail be posited in the ascendant, they argue no danger to the querent, but shew him to be of a long life. If the aforesaid significators, or either of them be in conjunction or good aspect of the fortunes, or the fortunes posited in the ascendant, and the part of life free; they presage the querent, according to nature, may live to a considerable age. Thus finding all the significators free, the querent will live as many years, as there are degrees between the conjunction, quartile, or opposition of the lord of the eighth house, and the lord of the ascendant. Or if, before the lord of the ascendant receives this affliction from the lord of the eighth, he happens to be combust of the Sun in the fourth, eighth, twelfth, or sixth houses, the degrees of distance between the Sun and the significator, will shew the years the querent may live, before he shall conclude this life. But if the significators be afflicted, either by the infortunes, or by the lords of the fourth, sixth, eighth, or twelfth houses, the querent's life will be of no very long continuance. In the measure of the time, allow for degrees of distance, &c. in moveable signs, weeks; in common signs, months; and in fixed signs, years; which will shew the length, according to natural causes, of the querent's life. When questions of this nature are propounded, draw the figure into a speculum, and direct the significators as in a nativity; and when the ascendant or Hyleg shall come to any malicious direction, according to Naibod's measure of time, adjudge the person enquiring may be cut off from the land of the living. But this is only to be done when the nativity of a person is not to be had; for horary questions are only substituted in the room or place of a nativity. If the nativity can be once discovered, the question must give way to it.

What manner of Death shall the Querent die?

Either the lord of the eighth, or planet posited in the eighth, shew the kind of death the querent shall be subject to; reference being had to the planets beholding him or them. If the significators be Jupiter or Venus, in their essential dignities, they portend a gentle death to the querent, except violent fixed stars be near them. If Saturn be significator, he denotes death by some severe ague, dropsy, or consumption; Mars, by fevers or wounds; the Sun, by pleurifies, or by some obstruction of the
vitals;

vitals; Mercury, by the phthysic, frenzy, madness, lethargy, &c. and the Moon, by drowning, or by diseases proceeding from cold and moisture.

Shall the Querent obtain his wife's portion?

Every querent is signified by the ascendant, and the second house signifies his substance; the quesited is signified by the seventh house, and the eighth house hath signification of his substance, in this question. The lord of the eighth in the eighth, no way impeded or afflicted by the unfortunate planets, declares the querent will have a good estate with his wife, and take possession of it without trouble. Jupiter or Venus, or the Dragon's head posited in the eighth house, or on the cusp of the eighth in the terms of the fortunes, the lord of the eighth being no way impeded, argues the querent shall have his wife's portion without any manner of trouble. The part of fortune in the eighth house, in the dignities of Jupiter or Venus, and they casting their sextile or trine aspects thither, argues not only that the querent shall have the dowry of his wife, but also shews it to be considerable. If there happen a friendly aspect between the lord of the second and eighth, with reception; or if the lord of the eighth be in the second, or lord of the second in the eighth; they denote the querent will obtain his wife's dowry without difficulty. But if there be a quartile or opposition between the significators, and no reception or translation of light; or if the lord of the eighth be combust or retrograde, the querent will not obtain the portion of his wife without great trouble and difficulty. If Saturn or Mars be in the eighth, and peregrine, very little of the wife's portion will be obtained, and if any, there will be great and violent contention about it. The Dragon's tail in the eighth, portends the same. If a woman enquires concerning the estate of a man she expects to marry, these rules will serve sufficiently, for the ascendant represents the woman, if a woman enquires; and the seventh house must then be for the man, and the eighth for his estate.

Shall the Man, or his Wife, die first?

In this question, particularly note the lord of the ascendant, and the lord of the seventh, and see which of them goes to conjunction, quartile, or opposition of the lord of the eighth house, or to combustion of the Sun, or to aspects of the unfortunate planets, and thence judge. If it be the lord of the ascendant that first suffers this affliction, the man, if a man be querent, shall die first; if the lord of the seventh goes first to those afflictions, the woman will die first. But it is always to be observed that the significator which is strongest and most powerful in the figure, denotes the party represented by it shall live the longest.

JUDGMENTS proper to the NINTH HOUSE.

We judge of voyages at sea, their prosperity or infelicity ; of science, &c. and of persons and things religious, by the ninth house ; and these questions are the most common unto it.

1. *Shall the Voyage be prosperous or not ?*
2. *Will it be long or short ?*
3. *May the Querent profit by the Science intended ?*
4. *Shall a Clergyman obtain the Benefice he enquires after ?*

These questions properly explained and resolved, will give sufficient light to enable the reader to resolve any others of the like nature, proper to this house.

Shall the Voyage be prosperous or not ?

When the ninth house, or its lord shall be fortunately aspected, it denotes many hazards and dangers to attend the voyage. If Saturn be the afflicting planet, the person enquiring will be subject to sickness, and loss of goods. But if Mars or the Dragon's tail afflict either the ninth house or its lord, they declare danger by enemies or pirates. If the ninth house or its lord be fortunate and strong, much good, and great success, is promised to the querent in the voyage, and that he shall make a happy and a safe return. The lord of the ascendant, and lord of the ninth in conjunction, sextile, or trine with each other, particularly if there be any reception between them, or position in each others houses, argues an admirable voyage, and a propitious and safe return. But if they be in quartile or opposition, and void of all reception ; or if there happen no good translation between them, the querent will have an inauspicious voyage ; and before he returns home again, will have reason to wish he had let it alone. If the lord of the ascendant or the Moon, be in conjunction with a fortunate planet in the tenth house, that being the second from the ninth, the querent shall gain great store of wealth by the voyage he undertakes, and enjoy remarkable health of body. But if the lord of the ascendant or the Moon be in abject places of the figure, or with the lords of abject houses, or in quartile or opposition to them, either peregrine or combust of the Sun, the person will fall sick in the journey, and the voyage will be most unfortunate to him ; and if they be with violent fixed stars of the first magnitude, it will be worse.

Will the Voyage be long or short?

The significators of the person enquiring, and of the voyage, swift in motion, oriental, and in moveable signs, denote the voyage to be short and quick; but if occidental, they shew some obstruction. When the lord of the ascendant applies to the lord of the ninth, or the lord of the ninth to the lord of the ascendant; or if a fortunate planet transfer the light of the one to the other; these are good arguments of a safe return, and a short, and speedy voyage. The lord of the ninth in a fixed sign, and the lord of the ascendant and Moon in fixed signs, denote a very long voyage to the querent; if in common signs, the voyage will be indifferently good; if in moveable signs, he returns speedily. If the lord of the ascendant be retrograde, or if either he, or the Moon, apply to a planet retrograde, it signifies the person that goes the voyage will return home in a short time, perhaps before he goes to the place intended.

May the Querent profit by the Science intended?

Give the ascendant, its lord, and the Moon, to signify the querent; the ninth house, the lord thereof, and planet posited therein, to signify the science enquired after; and according to the positions and configurations, judge of the question. The lord of the ascendant, and lord of the ninth, in conjunction, or in sextile, or trine unto each other, either in or from angles, or succedent houses, give great hopes to the querent that he shall gain or profit by the art or science he intends to follow. If fortunate planets possess the ascendant or ninth house, and thence shall friendly behold either the cusps of each house, or the lords of them, it is an argument that the querent will profit by the art or science intended. If the Moon be posited in the ninth, in sextile to the lord of the ascendant or ninth house, in the eleventh; particularly if a reception happen, there is no doubt but the querent will gain by the science intended, and prove a good artist therein. But if none of these things appear in the figure, but on the contrary there happen a quartile or opposition between the significators, the party enquiring will not profit by the art or science intended. When the unfortunate planets, or Dragon's tail are posited in the ascendant or ninth house, or afflict their lords, or the Moon; or if an unfortunate planet happen to be the lord of the ninth, and posited in an evil place of the figure, the person enquiring will not gain much by science.

Shall a Clergyman obtain the Benefice he enquires after?

Give the ascendant and its lord, and the Moon, to signify the clergyman, and let the ninth house signify the living, or other ecclesiastical preferment sought after. The lord of the ascendant or Moon joined to the lord of the ninth by body or good aspect, gives great hopes that the minister or querent may obtain the benefice sought after. If the Moon or lord of the ascendant be in the ninth, or lord of the ninth in the ascendant, or in reception with each other; they are very good arguments that the querent or minister shall obtain the parsonage or church preferment desired. When the lord of the ascendant, or the Moon, are joined to the Sun or Jupiter; or in sextile or trine of either of them, in the ascendant or ninth house, it denotes that the querent will obtain the benefice enquired after. If the principal significators be in sextile or trine, with reception, the preferment or benefice comes with little trouble; if they be in quartile, and at the same time in reception, the benefice may be attained, but it will be with great trouble and delay. The business may also be brought to pass by translation of light; for if a planet separates immediately from the good aspect of the lord of the ninth, and applies to the lord of the ascendant; or if he separates from the lord of the ascendant, and applies to the lord of the ninth, the benefice or preferment will be obtained; and by the means of a person signified by the planet that thus transfers the light of the significators to each other. But if none of these testimonies happen, it will be a very difficult matter to obtain the benefice desired. The lord of the ascendant retrograde, combust, or cadent, and he or the Moon in quartile or opposition of the infortunes, or of the lord of the ninth house, without reception, declares the destruction of the matter enquired after, and shews that it shall come to nothing. Infortunes in the ninth, or in the ascendant, or afflicting the lord of the ascendant or ninth house, or the Moon, shew much trouble and vexation to the person enquiring after the benefice, and an impossibility of obtaining the business at last. Observe that planet which casts a quartile or opposition either to the lord of the ascendant or Moon, and take notice of the house he is lord of; for by that means may be discovered what, or who will be the occasion of preventing the business from taking effect. The afflicting planet being lord of the third, denotes a neighbour to be the impeditor of the thing; if of the eleventh some pretended friend; if of the tenth, the patron hath no good opinion of him; if of the seventh or fifth, he is considered a contentious and improper person. Fortunate planets in fortunate places of the figure, befriending the significators, give hopes of the business enquired after; but if unfortunate planets, in unfortunate places of the figure afflict the significators of the business, it will never come to any thing.

J U D G-

J U D G M E N T S proper to the T E N T H H O U S E.

The honour, office, dignity and profession of each querent, is known from the tenth house; and these interrogations are common to it.

1. *Shall the Querent obtain the office or dignity desired*
2. *Shall he remain in the employment he possesses?*
3. *What profession will be best for any one to follow?*

These questions properly answered, will instruct the ingenious reader how to judge of any other of the like nature.

Shall the Querent obtain the Office or Dignity desired?

Still remember to give the ascendant, its lord, and the Moon; to signify the querent, let him be a person either of high or low condition; and the tenth house and the lord thereof, and the sun, because he is the natural significator of honour and dignity, to represent the office, honour, or dignity enquired after. If the lord of the ascendant or Moon be joined to the Sun, or to the lord of the tenth, or behold the tenth by a sextile or trine, the querent shall obtain the dignity sought after, by his industry, and the means he intends to use. If the lord of the ascendant or the Moon be in the tenth, or the lord of the tenth or the Sun be posited in the ascendant, and neither of them impeded, the querent shall obtain the honour or office he seeks after. The significators in sextile or trine to each other, or a fortunate planet translating the friendly beams of one to the other, give assured hopes of success to the querent. Fortunate planets in the tenth, or in conjunction, sextile, or trine of the lord of the tenth, having dignities in the ascendant, declare the querent will obtain the office or dignity desired. If Saturn or Mars be strong in the ascendant, and joined to the lord of the tenth, either by body or good aspect, it presages good hopes of the preferment sought after, and that it will be gained, although after much trouble. A fortunate planet transferring the light of the lord of the tenth to the lord of the ascendant, denotes the querent will obtain the dignity or honour sought after, by the means of the person represented by that planet who thus transfers the light of the lord of the tenth. If the Sun's light be so transferred, it portends the same. But, if none of the aforesaid configurations, receptions, or translations happen among the significators, the honour and preferment sought after by the querent will not be obtained; although he may have the greatest promises, and most probable hopes that can possibly be conceived.

Shall a Person remain in the employment he possesses ?

When a person is in an employment, trust, or office, and is jealous of being turned out of the same ; see if the lord of the ascendant or Moon, and the lord of the tenth, are going to conjunction, or to any friendly aspect, as a sextile or trine ; or if there be any reception between the two chief significators ; for if so, the querent shall hold and keep the employment he possesses. If the lord of the ascendant be in sextile or trine to either of the two fortunes in the tenth house, and no affliction happen from the infortunes, the querent will long enjoy the places he possesses. The lord of the ascendant in the tenth, or lord of the tenth in the ascendant, denotes the same. But if the lord of the ascendant or the Moon be in quartile or opposition with any planet or planets, and the same planets in conjunction, sextile, or trine with the lord of the tenth, or the Sun, the querent will lose the employment he possesses ; and such persons as are signified by the planets in conjunction, sextile, or trine with the lord of the tenth, or the Sun, are endeavouring to prejudice him in the business. The lord of the ascendant retrograde, and combust of the Sun, shews the querent to have incurred the displeasure of those that have power over him, and that they will therefore take away the office or employment he holds. If the Moon or lord of the ascendant be in quartile or opposition with the lord of the tenth or the Sun without reception, it portends the querent in danger to lose the office or employment he holds or possesses. The lord of the ascendant or the Moon, separating from the lord of the tenth or the Sun, declares the querent in danger of losing the office or employment he holds ; particularly if from their separation they apply to the malicious aspects of the infortunes.

What Profession will be best for any one to follow ?

This question is only fit to be propounded by mechanicks, and not by those who live and move in a higher sphere ; and when a proper person propounds the question, he may be answered according to the following rules. Consider the lord of the ascendant, and the Moon, for the person enquiring ; and the lord of the tenth house, and the planets Mars and Venus, for the trade and profession of the querent, and observe the aspects between the significators according to the signs they are posited in, and so judge of the profession of the querent. If the significators, or the greater part of them happen to be in fiery signs, the querent will do well in any profession that relates thereunto, according to his capacity of birth ; as a physician, chemist, surgeon, goldsmith, silversmith, jeweller, apothecary ; or if of a mean condition, he may make a good armourer, cutler, smith, baker, glass-maker, or the like. The significators in aerial signs,

signs, according to the birth of the querent, denote he will make a good lawyer, arithmetician, accomptant, surveyor, scrivener, clerk, astronomer, &c. otherwise a good haberdasher, milliner, painter, draper, or one that may deal in retail commodities. But if the significators be in earthy signs, the querent may make a good farmer or husbandman, gardener, grafter, coach-maker, joiner, carpenter, &c. The significators of trade or profession, in watery signs, denote the querent to do well in brewing, malting, or in selling wines and spirituous liquors. When the lord of the ascendant is in sextile or trine to either of the significators of trade, and they posited in angles or other good houses of the figure, the querent will do very well in the trade or profession he follows. If the Moon be in the like good configuration with any of them, it portends the same. But if the significators of trade be afflicted in cadent places of the figure, and the lord of the ascendant or the Moon in quartile or opposition to them, the querent will not thrive by the trade or profession he is about to follow.

JUDGMENTS proper to the ELEVENTH HOUSE.

This house gives judgment relative to the friends of each querent, their baseness of fidelity, and of his hopes, &c. The questions that are most common to it, are these :

1. *Shall the Friends of the Querent prove faithful to him ?*
2. *Shall the Querent obtain what he hopes for ?*

All other things particularly relating to this house, are comprehended under these two.

Shall the Friends of the Querent prove faithful to him ?

The ascendant and its lord represent the querent, and the eleventh house and its lord the friends of the querent. Now if there happen any benevolent aspect between the lords of the ascendant and the eleventh house, or any friendly reception or translation of light between them, the friend of the querent is not to be suspected, but he will prove faithful. If the Moon be in friendly aspect to the lord of the eleventh, or there happen any good translation of light or reception between them, in good places of heaven ; the friend proves just and faithful. The disposer of the part of friends, in conjunction, sextile, or trine, or in good reception with the lord of the ascendant in good houses of heaven, and near stars of a benevolent nature, argues the querent's friend to be just and faithful to him. The lord of the ascendant or the Moon in the eleventh house, and the lord of the eleventh in the ascendant, shews a
reciprocal

reciprocal affection between the querent and his friend. If either of the fortunes cast their friendly beams to them both at the same time, it argues the same. On the contrary, if the lord of the ascendant or the Moon be in quartile or opposition of the infortunes in the eleventh, or of the lord of the eleventh, the friends of the querent are not faithful to him. If there be no reception between them, this judgment is the more certain. The dragon's tail afflicting the eleventh house, or the lord thereof, shews the friends of the querent to be very deceitful, let them pretend ever so fair. The same if the lord of the eleventh be near violent fixed stars, as Caput Algol, Oculus Tauri, Serpentarius, the Chæle, &c. If the significators of the querent and his friends be in quartile or opposition from fixed signs, and in angles, it declares the friends, or at least such as pretend to be so, faithless; and that perpetually. If the natural significators of friendship, which are Jupiter and Venus, be posited in the ascendant, or cast a friendly aspect thereto, or to the lord thereof, or the Moon, the friends of the querent will prove faithful. But if they cast a quartile or opposition to the Moon, or lord of the ascendant, or ascendant itself; it admonishes the querent to beware of pretended friends.

Shall the Querent obtain what he hopes for?

When a person hath hopes of a thing, and is unwilling to declare what it is, yet would wish to be resolved what the effect may be, and accordingly propounds the above question, the ascendant and its lord is to signify him, and the eleventh house and its lord, with the fortunate planets therein, is to signify the matter or thing hoped for. If the significators are in reception, or in good aspect with each other, the business or matter hoped for is possible to be obtained; or if there be any good translation of light or reception in houses, it argues the same thing. If the lord of the ascendant, and lord of the eleventh, receive each other in angles, or shall be received of the fortunate planets in angles, or in succedent houses, the thing that the querent hopes for shall be accomplished. Either the lord of the ascendant or the Moon received in fixed signs, shew the querent shall obtain the business that he hopes for, and that compleatly; if in moveable signs, he will obtain very little or nothing of what he hopes for; and if in bicorporal signs, he will have only a part of what he hoped to obtain. But if on the contrary the significators are in quartile or opposition, and void of all manner of reception, having no good translation of light, or if they be combust, cadent, peregrine, or retrograde, or with fixed stars of an evil influence, the matter hoped for will not be brought to perfection. But if the querent in propounding the question tells the particular thing he hopes to attain, then the significators thereof must be taken from their proper place, and the rules varied as the subject may require.

JUDGMENTS proper to the TWELFTH HOUSE.

By this house we judge of private enemies, captivity, and imprisonment; and the questions belonging to it are,

1. *Hath the Querent private enemies?*
2. *Who are they, or how may he know them?*
3. *Of a prisoner or captive, when may he be freed?*

These questions being resolved, will enable the reader to answer any others of a similar shape and tendency.

Hath the Querent private Enemies?

If this question is indifferently proposed, observe what aspect there be between the lord of the ascendant and twelfth house, and from what house of heaven it happens; and so judge of the querent's private enemies. If the aspect be by quartile or opposition, and out of malignant houses of the figure, the querent hath private enemies; and if the lord of the twelfth be a superior planet, as Saturn, Jupiter, or Mars, and any way dignified, the enemies are the more to be feared; but if they are inferiors, they are not so dangerous; the more powerful the significators of the enemies are, the more injury will the querent sustain by them; the less powerful, the less evil and mischief will they be able to do him. If the lord of any other house besides the twelfth, be in quartile or opposition to the lord of the ascendant or the Moon, or to the ascendant itself, from obscure places of the figure, the querent hath private enemies. But if the ascendant, and the lord thereof, and the Moon, be void of the evil aspects of any planet or planets, and are befriended by the good rays of the fortunes, and the lord of the ascendant and the Moon in fortunate places of the figure, they denote the querent hath no private enemies.

Who are his private Enemies, and how may he know them?

To resolve this question truly, observe the positions of the lords of the ascendant and twelfth house; for if the lord of the twelfth afflict the lord of the ascendant, or the ascendant from the third house, the lord of the third assisting, the querent's greatest private enemies are those that live near him, or are nearly related to him; that is to say, either a brother, kinsman, or neighbour. The person is to be described by the planet afflicting, and the sign in which he is posited. If the lord of the twelfth afflict the ascendant or his lord from the fourth house, the father of the querent is his enemy; if in the fifth, his children, or some occasional

visitor will prove his private enemy. If in the sixth house, his servants, or an uncle. If in the seventh house, his wife or partner shall prove secretly mischievous to him. The person or persons signified by that house where the Dragon's tail is posited, will be malicious and prejudicial to the querent; particularly if the lord thereof afflict the lord of the ascendant, the ascendant itself, or the Moon, at the same time.

Of a Prisoner or Captive, when shall he be set at Liberty?

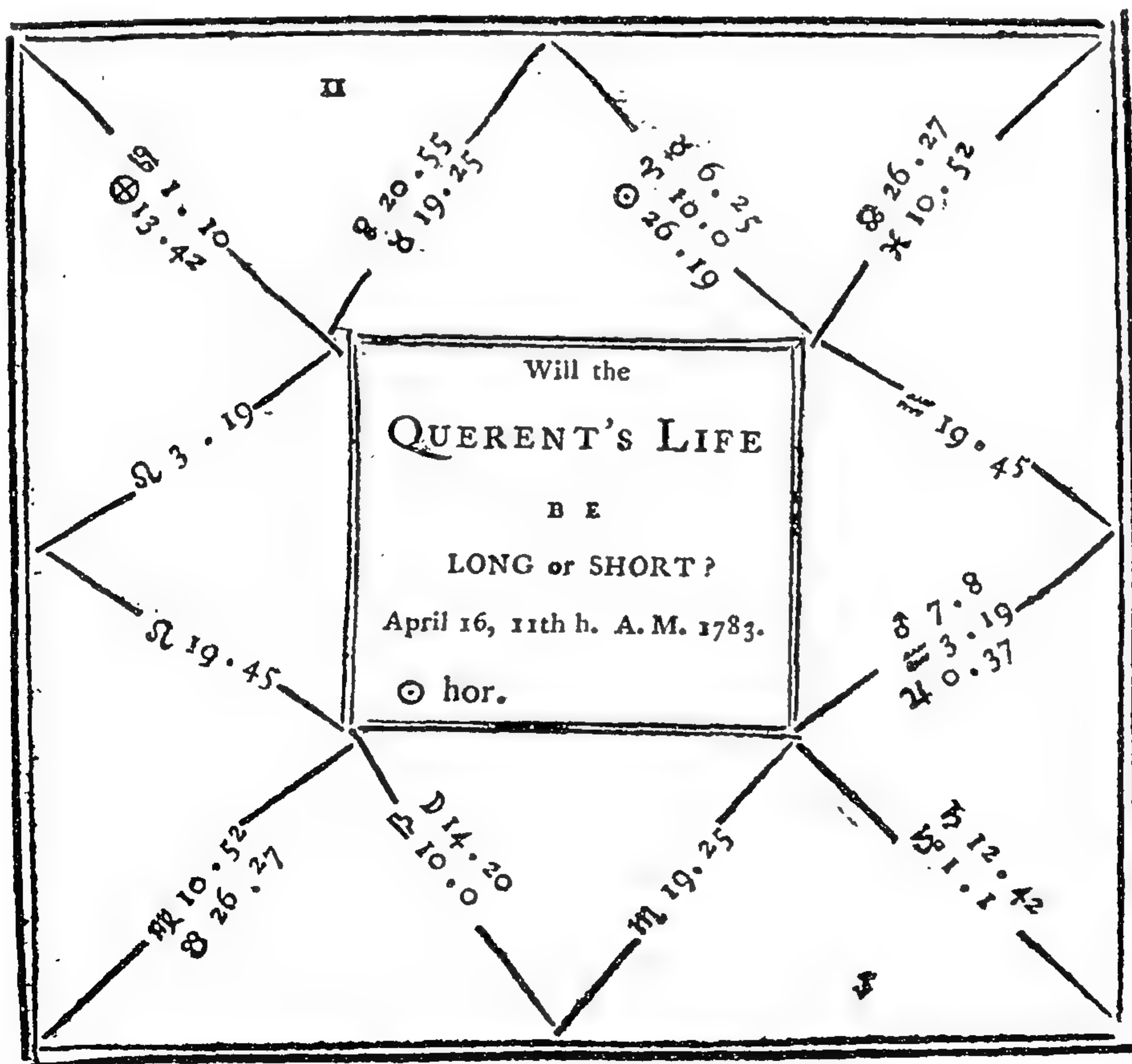
The lord of the ascendant or Moon swift in motion, denote freedom from imprisonment in a short time; if either of them commit their virtues or dispositions to any planet or planets in the third or ninth house, or to the lords of them, not being posited in angles, argues a release from imprisonment in a short time. If the lord of the ascendant or the Moon be more potent in the figure than the lord of the twelfth, or be separating from the ill aspects of the lord of the twelfth, or the dispositor of the part of imprisonment, particularly in moveable signs, and thence immediately applying to the friendly beams of the fortunate planets Jupiter or Venus; the prisoner or captive cannot remain long in the prison where he is, but will be released. The lord of the ascendant or the Moon in the fourth, sixth, eighth, or twelfth houses, or under the Sun beams, or retrograde, or unhappily afflicted of Saturn or Mars, shews the person under restraint will not be released from confinement for a long time. And if the infortune happens to be lord of the eighth, he will die in prison. If the lord of the ascendant or the Moon separate from the lord of the fourth, and immediately apply to Jupiter or Venus; or if the lord of the fourth separate from the lord of the ascendant; they argue good hopes that the captive or prisoner shall not continue long in prison. A fixed sign ascending at the time of the question, and the lord thereof a ponderous planet, and in an angle, portends a tedious time of imprisonment. If common signs, the affliction will not be so long; if moveable, it will be very short; if the lord of the ascendant be cadent from his house or exaltation, and the Moon happen to be in Scorpio or Aquaries, it presages long imprisonment. If the lord of the hour in which the prisoner was taken, be an unfortunate planet, and unfortunately placed in the heavens, it declares a tedious imprisonment, and very long captivity; but if he be a fortune, the imprisonment cannot be long. The only way to discover the length of time in which a prisoner or captive shall be released, is, by observing the degrees of distance between the significators and the fortunate planets, or the Sun; and according to the signs they shall be found in, whether fixed, common, or moveable, measure the days, weeks, months, or years of the prisoner's captivity, as heretofore directed.

Having

Having thus given rules and directions how to solve any kind of question proper to each of the twelve houses, I shall next proceed to illustrate these rules further, by giving examples of a variety of true and recent questions which I have resolved for different persons, most of whom are now living, and ready to confirm any fact that may be disputed by the incredulous reader. I shall begin with such as properly belong to the first house, and so pass on regularly to the others, and give an example or two from each of them.

QUESTION I. On the LENGTH of LIFE.

A gentleman of eminence and fortune in his Majesty's navy, having an inclination to lay out a sum of money on life annuities, applied to me with a very pressing solicitation to inform him whether his life would be long or short, that he might thereby determine whether such a purchase would be to his advantage. Not being able to procure his nativity, I took down the time of the day when the question was proposed, and having rectified it by a correct regulator, I immediately projected the following scheme.



My first business was to examine the figure, to find whether it were radical, and fit to be adjudged, which I found to be the case, because the lord of the ascendant and the lord of the hour are of one nature and triplicity; and the significator of the querent exactly described his person, which is of a middle stature, sanguine complexion, and of an acute understanding, denoted by Mercury's position in the sign Aries, the house of Mars. The Moon being in opposition to the sun, shews him to have a mark or scar near the left eye; which was also true; and therefore, as I found all circumstances to concur in proving the question to be well and seriously grounded, and free from all imposition, I gave him my judgment upon the figure as follows.

The princely sign Leo, the querent's significator, occupies the ascendant; and the Sun, the lord thereof, and giver of life, is posited near his meridian altitude in the medium cœli, and in the sign Aries, his house of exaltation, strong, powerful, and in full dignity, free from the evil rays of the lords of the sixth, eighth, fourth, or second houses, which neither impede the Sun nor the ascendant with any evil aspect. But the Moon, lady of the twelfth, is in opposition to the Sun, making at the same time a quartile mundane aspect with the ascendant, and a sextile aspect with Saturn in the zodiack; from which positions I inferred the following particulars.

The affliction of the lord of the ascendant, by the opposition of the Moon in Libra, the house of Venus, and Venus dispositor of the Moon in her own house, and in the feminine sign Taurus, going to a semifextile with the Sun, denotes that he will receive some considerable injury from a female connection, now existing under the specious pretence of friendship and fond attachment; and this is declared by the Moon being lady of the twelfth, the house of private enemies, which disposes of the part of fortune, and thereby indicates that he will lose some part of his fortune by her means.

The Moon's mundane quartile aspect to the ascendant in an airy sign, declares that he will be attacked with a severe fit of the wind cholick, or some dangerous complaint in the bowels and reins; but it will not prove fatal to him, because the Sun, the lord of his ascendant, is more strong and powerful, and in greater dignities than the afflicting planets; and therefore, according to natural efficient causes, they will prevail over all subordinate effects.

From

From a consideration of those parts of the figure which relate to the circumstances of his past life, I informed him he had improved his fortune, and been successful in some important voyage, because the Dragon's head is situated in his ninth house; but that he had lately suffered greatly by a violent hurricane, that threatened destruction or shipwreck; which is denoted by the opposition of Saturn to the part of fortune, and the Moon having lately separated from an opposition with Mercury, lord of the third house, where the Dragon's tail is posited. This circumstance I had the pleasure of hearing him acknowledge to be true; and that the storm arose only eight days before the ship came into port.

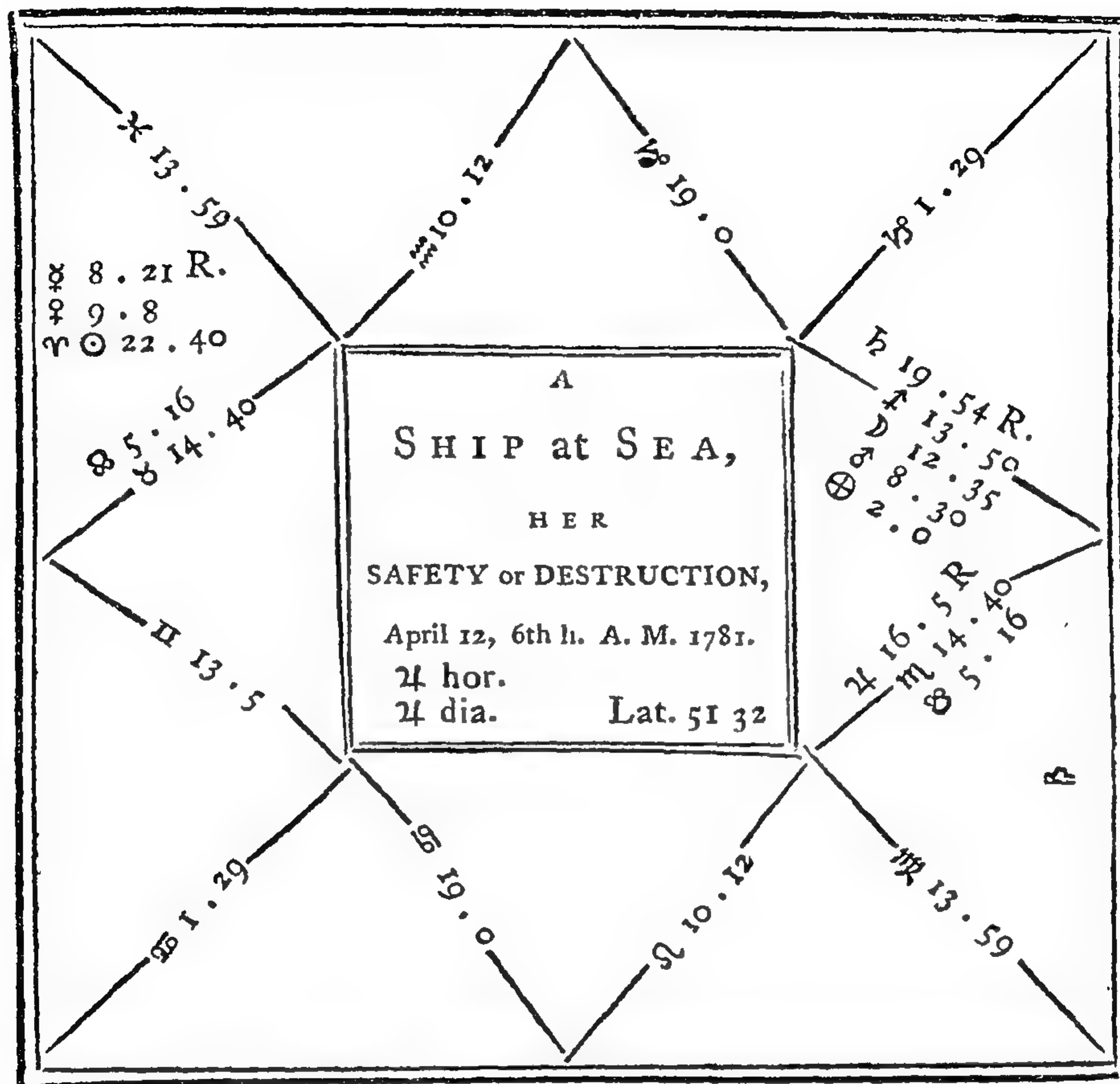
He requested me to ascertain the time when the above illness would happen. I accordingly took the number of degrees between the Sun and Moon, by subtracting the lesser sum from the greater; and found the distance to be eleven degrees fifty-nine minutes. I then sought the Moon's latitude, and found it one degree thirty-three minutes south, which added to the above, make thirteen degrees thirty-two minutes; and as the significators are in moveable signs, I computed the time by weeks and days, and predicted this illness would befall him about the 20th of July following; and that after he should be restored to health again, he would go on without sustaining any other serious indisposition, until the sixty-ninth year of his age; about which time I conceive the functions of life will be naturally extinguished, by a complication of infirmities.

I have lately had the pleasure of conversing with the gentleman on the subject of this question. He informed me that towards the middle of July, 1783, he was attacked with a kind of bilious complaint in his stomach, which brought on violent fits of the cholic. That towards the latter end of the same month, he found an obstruction in his bowels, and his physician declared it next to a miracle that his life was saved. He now appears in perfect health, and has sunk a considerable sum of money in life annuities, which he declares was done in consequence of the verity he found in these predictions.

QUESTION II. On the FATE of a SHIP at SEA.

In the year 1781, a gentleman called upon me who had a considerable share in a privateer, which had been completely fitted out and sent to sea a long time before, and the proprietors could not obtain the least information of her. He therefore requested me, if in my power, to give him some probable account of what had befallen her. After convincing myself the question was radical, and no trick or imposition intended,

which is always necessary to be carefully enquired into by the rules already laid down for that purpose, I proceeded to give my judgment on the following figure, rectified to the precise time the question was propounded.



Here the ascendant and the Moon are significators of the ship; and Venus, because the sign Taurus, the house of Venus, is on the ascendant, is significatrix of the crew; and Mercury, with the part of Fortune, denote her stores and all the other materials on board her. The ship itself appears well found and substantial, but not a swift sailer, as is demonstrated by an earthy sign possessing the cusp of the ascendant, and the situation of the Dragon's head in five degrees of the same sign. The planet Mars is significator of the enemy.

Now the Moon, which represents the ship, being situated in the eighth house, the house of death and disappointment, and at the same time besieged by the two malefick planets Saturn and Mars, denotes her to be overpowered by the enemy. Mars, lord of the seventh, the house of open

open enemies, being posited with all his dignities therein ; and in reception of Jupiter, lord of the enemy's house of substance ; and being also dispositor of the Moon, Mercury, and Venus, which represent the ship and crew, obviously declares them to be in the hands of the enemy. The significators being posited in fiery signs, indicate an engagement to have taken place ; but the superior strength of the malefick rays of the infortunes, declare it to have been of short duration, and of very unequal force. The crew being represented by Venus, who is disposed of by Mars in the twelfth house, the house of imprisonment and affliction, plainly shews them to be imprisoned in the enemy's country. And as Mercury is retrograde, and situated also in the twelfth house, with the Moon's fortunate node, it is apparent that the ship and stores will never be restored to the owners, but will be appropriated to the use of the captors, or disposed of for their advantage. The Moon's position in the eighth house, declares the ship to have been taken at a considerable distance from home ; and Sagittarius possessing the cusp of the eighth, which is a south-west sign, and situated in the south-west part of the heavens, denotes the capture to have been made in a south-west part of the world.

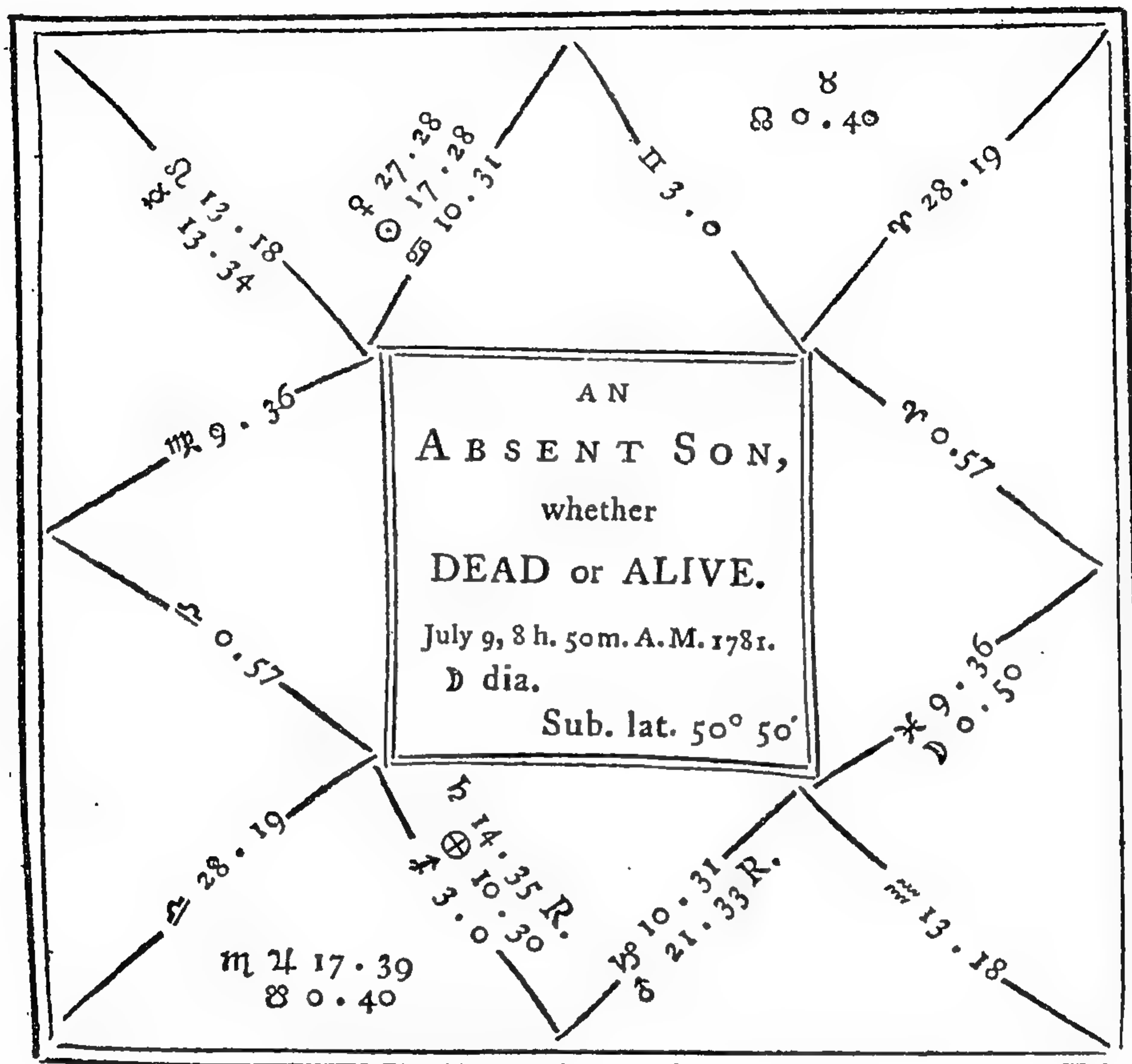
The querent left me with strong hopes of finding this judgment erroneous ; and appeared so extremely averse to believe there could be any truth in it, (because perhaps it operated so much against his own interest) that I would not suffer him to leave the room, until he had promised upon his honour to let me know the result. Accordingly, in about six months afterwards, I received a short note from him, informing me that the owners had just received advice from the captain of the privateer, that about nine months ago he had fallen in with a French frigate of twenty-four guns, which being vastly superior to him, he was obliged, after a short resistance, to strike his colours, and was carried prisoner, with the rest of the crew, into France.

QUESTION III. Of an ABSENT SON, whether DEAD or ALIVE.

A poor woman applied to me in the greatest distress of mind, on account of her son, who had turned out wild, and went to sea against the consent of his friends. He had been absent for a considerable time, without ever once so far reflecting on the disconsolate situation of his parent, as to be induced to address a line to her, to remove her anxiety, or to state his own prospects and pursuits. It was the woman's constant practice to make enquiry after him among seafaring people ; till at length she heard an imperfect story of some engagement abroad, in which her son

was

was reported to be killed. Upon this unpleasant news, she requested me to inform her by the rules of Astrology, whether her son was dead or alive; or whether the account she had heard, was true or false. Her uneasiness of mind was too apparent for me to doubt her sincerity, or to suppose the question not fit to be adjudged, and therefore I erected this figure, and gave my opinion thereon as follows:



In this figure Virgo rises upon the ascendant, and Mercury, lord thereof, and significator of the querent, is posited in the twelfth house, the house of affliction and sorrow. The fifth house of the figure is here considered as her son's first or ascendant, and Saturn, lord thereof, is his significator; and is posited in the fourth angle, or imum cœli, which represents the grave and termination of all things. Saturn is also in conjunction with the part of fortune in the fourth, both of which are disposed of by Jupiter, and Jupiter by Mars; which malefick planet possesses the son's first house or ascendant, in his exaltation, and in opposition to the Sun and Venus, in the seventh, which is the house of open enemies and war.

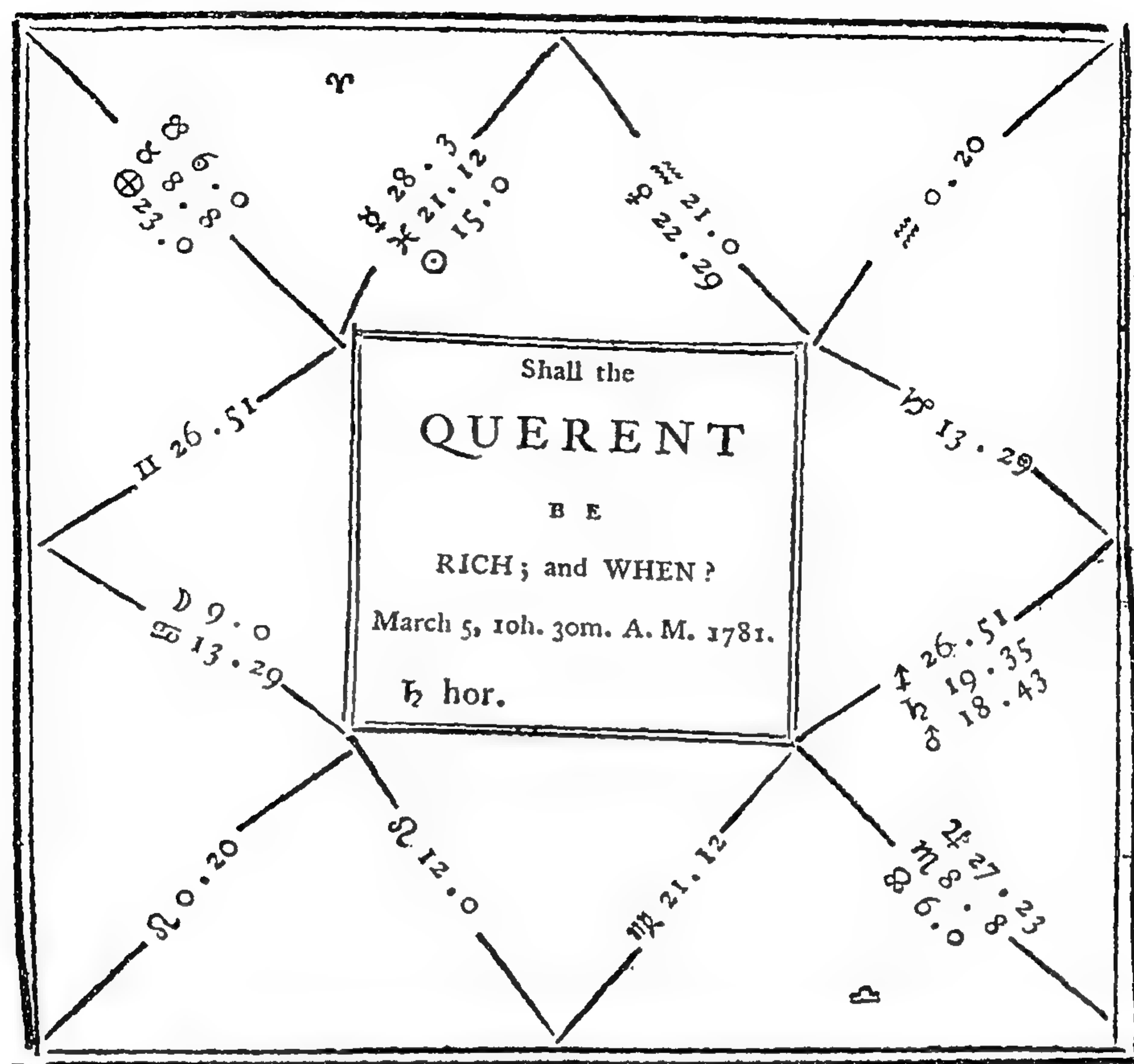
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From these configurations I drew the inferences following; that Mercury the querent's significator, by being posited in the twelfth house, plainly shewed her fears were too well grounded. That Saturn, significator of the quesited, and the part of fortune being both disposed of by Jupiter, and this planet disposed of by Mars, indicates all their benevolent effects to be destroyed by the malignant influence of this infortune. Mars being in the son's ascendant, in his exaltation, and in opposition to Sol, is a strong argument of a violent death; the kind and manner of which is thus described. Saturn his significator, is posited in the fiery sign Sagittarius; and Leo, which occupies the cusp of his eighth, and Aries the cusp of his fourth, are also of the fiery triplicity; the Sun, the giver of life, and light of time, is posited in the watery sign Cancer disposed of by the Moon, in the watery sign Pisces, and the Moon by Jupiter in the watery sign Scorpio; and the whole of their influences are transferred to the fiery planet Mars; in his ascendant. From these circumstances it became obvious to me that the youth was no longer in existence, that his death happened upon the water, by means of some fatal warlike instrument, and in some desperate engagement with an open enemy.

The querent then asked me if I could give her any satisfactory account how long ago this happened. I took down the degrees and minutes of the two principal significators, viz. the Sun and Mars, and subtracted the one from the other, which gave four degrees five minutes for the remainder; and this being converted into time by the rules before laid down for moveable signs, in which the above significators were posited, I informed her the accident had befallen her son somewhat more than a month before she heard the news of it. Sometime afterwards a ship arrived with an account of this engagement, which happened on the coast of France, and confirmed the whole of this judgment.

QUESTION IV. On the Prospect of RICHES.

A gentleman called upon me to enquire, whether any remarkable change of circumstances would ever happen to him in respect of riches, and the time when. Conceiving his desire to arise from a strong impulse of the mind, I took the exact time of the day, and erected the following figure to resolve this question.



The lord of the ascendant, and lord of the hour, being of one nature and triplicity, shews the figure to be radical. And as Gemini occupies the cusp of the ascendant, Mercury is its lord, and the querent significator; and being posited in the eleventh house, in a watery sign, and in trine to Jupiter, lord of the seventh, who his here posited in the sixth, is a strong argument of riches by means of servants, or of persons in a subordinate capacity. The Moon who is lady of the second, being in her exaltation, in trine aspect to the Sun, and applying to a trine with Jupiter, and a dexter trine aspect with Mercury, declares a great and sudden flow of riches to the querent, and that unexpectedly.

Being much pressed to speak to the particular point of time when this good fortune should come up, I considered what might be the gentleman's occupation; and observing Mercury to be his significator, and posited in a watery sign, I told him that I judged he belonged to the sea, and had some employment on ship-board, in a capacity where writing or accounts were principally concerned. This he acknowledged, by saying he was captain's Secretary. I then observed that his principal signifi-

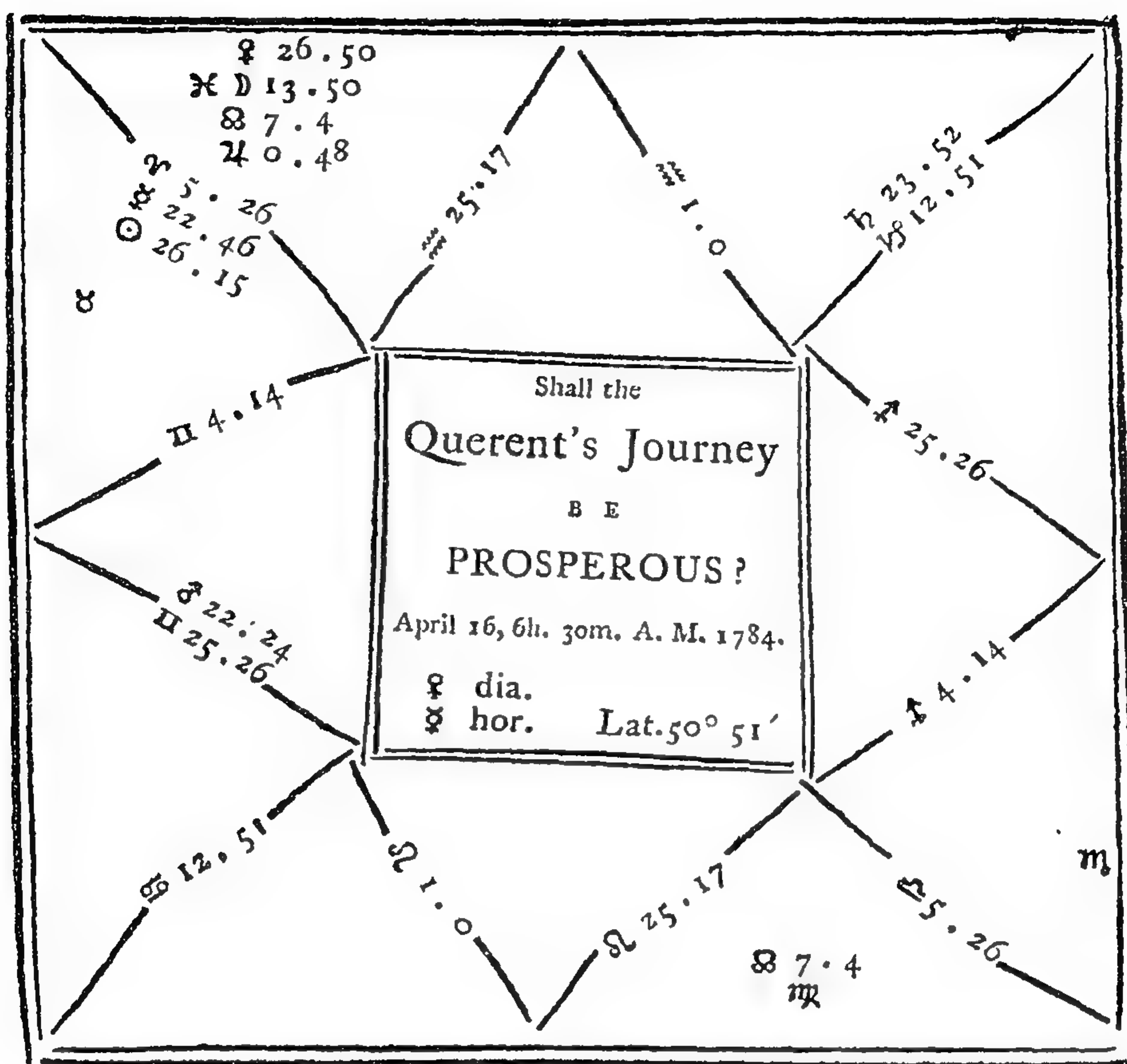
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tors of wealth and riches were also posited in watery signs, as the Moon in Cancer in the second house, and Jupiter in Scorpio in the sixth, and the Sun and Mercury in Pisces in the eighth, all in trine aspects of each other, which plainly indicated these riches were to come by the sea; and as they were to be sudden, and as it were instantaneous, I concluded they would arise by the capture of some rich prize, in a south-east direction from London, which is denoted by the part of fortune being in the twelfth house, and Venus, its dispositor, in Aquaries, a southern sign, in quartile aspect to the part of fortune; and the part of fortune being opposite to Jupiter, lord of the seventh, the house of public enemies, also declares the querent's fortune should come that way; which is rendered still more apparent, by the part of fortune being in sextile to the Moon and Mercury. When I had mentioned these particulars, he frankly told me his ship was under sailing orders, and he expected to be called on board every hour.

To ascertain the time when these riches should be acquired, I particularly noticed the application of the Moon to the lord of the ascendant, and found them nineteen degrees distant from a quartile trine aspect. But the Moon being swift in motion, with three degrees north latitude, and Mercury having no latitude, I deducted three degrees from the Moon's place, which I set down at twelve degrees; and then by subtracting twelve degrees from twenty-eight degrees three minutes, which is Mercury's place, there remains sixteen degrees three minutes; which, as the Moon is in a moveable sign, and Mercury in a common sign, is equal to sixteen weeks, or thereabout; and therefore I concluded this good fortune would happen to him in nearly that distance of time. And I have since had the satisfaction of hearing, from the gentleman's own mouth, that this prediction was literally verified by the capture of a rich prize, within the time specified.

QUESTION V. On the Success of a J O U R N E Y.

Being applied to by a tradesman who was going a journey on some particular business, to inform him whether it would be prosperous and successful; I took the time of the day, and projected the following scheme to correspond with it.



Here I find four degrees fourteen minutes of Gemini upon the cusp of the horoscope, and consequently Mercury is the querent's significator, which being posited in the twelfth house, the house of anxiety and disappointment, combust of the Sun, and disposed of by Mars, the impliator of private enemies, in the querent's house of substance; which positions plainly shewed the object of the journey to be concerning the adjustment of some accounts, or other money matters. The Moon, lady of the third, signifies the journey; and the seventh house and its lord, i. e. Jupiter, represents the place and person the querent is going to.

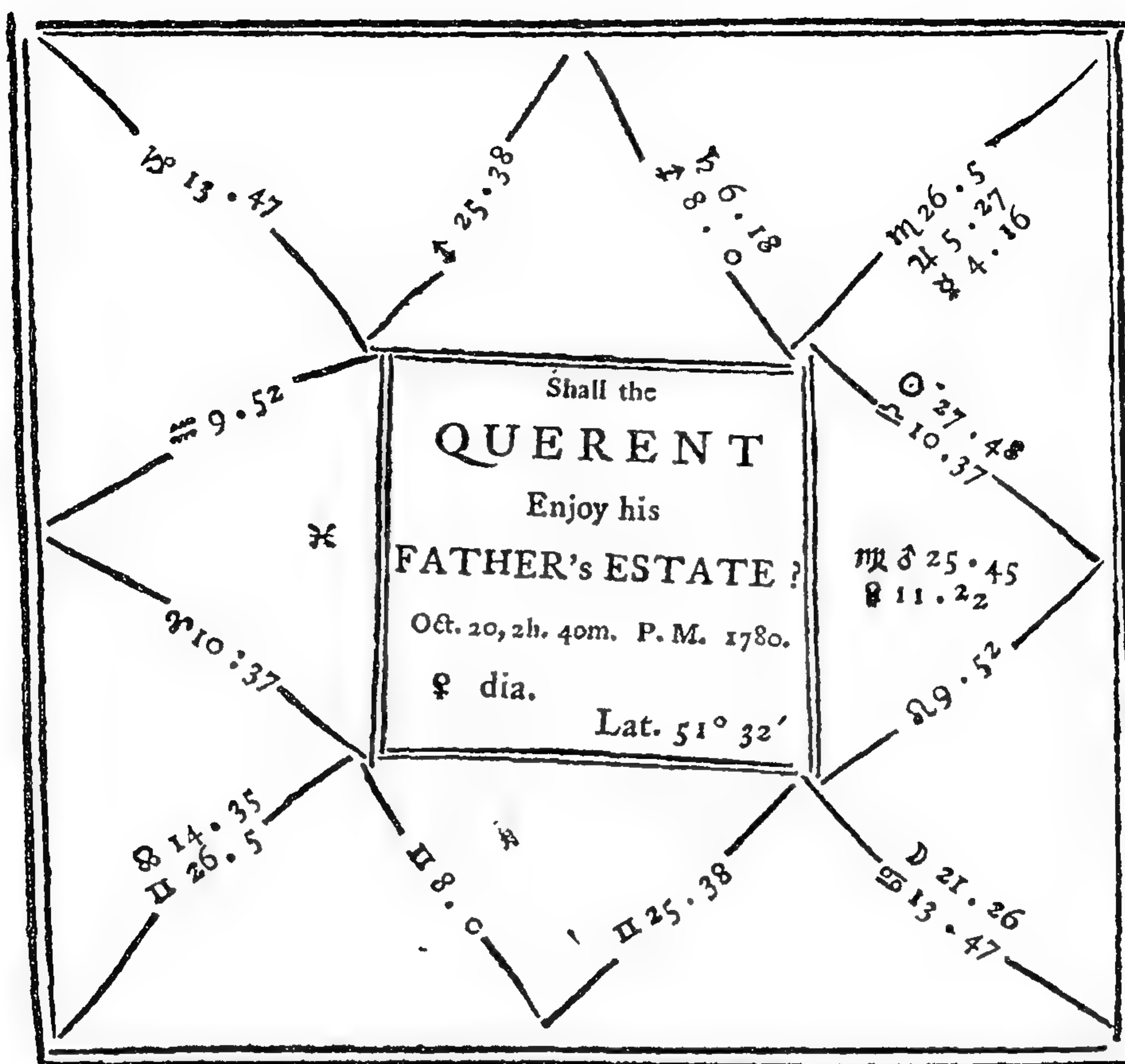
Now the Moon having lately separated from a partile conjunction of her fortunate node and Jupiter, and applying to a quartile of Mars, and then to a conjunction of Venus, tend to prove that his journey should be safe and unimpeded; but at the same time denotes that the object of it should not be accomplished, which is further confirmed by the position of Mars in the second house. I informed him that he would most probably meet with unpleasant treatment from some lady, respecting money concerns, and that they should part in anger, which would terminate to his

his prejudice ; and this I conceived from the application of the Moon, to a quartile aspect with Mars, followed by a conjunction with Venus. It further appeared to me that his journey would be far from pleasant or agreeable ; but that on the contrary he would meet with great vexation, trouble, and disappointment. This is indicated by the Moon's unfortunate node, or Dragon's tail, being posited in the fifth, or house of pleasure and delight, at the same time that the querent's significator occupies the house of disappointment and trouble. Hence I persuaded him to postpone his journey to a future day, because if he did go, I was perfectly satisfied he would lose more than he would gain, exclusive of being disappointed in the principal object of it. He then left me, and went home with an undetermined mind ; but has since told me that his necessity got the better of his reason, and therefore he went the journey contrary to my advice, and found the event, with all its contingencies, exactly as I had predicted them.

Some months after, he came to me again, saying he wished to take another journey on the same business ; but as my former prediction had so exactly corresponded with the event, he was now determined to act implicitly by my advice, and therefore requested me to erect a figure to know whether there were better hopes of success in his present undertaking, than in the former. To oblige him, I drew out the figure to the exact time of proposing the question, and finding the benevolent aspects all in the querent's favour, I told him he had no time to lose ; for that if he hastened away, success would crown his labours. He went, met the parties at home, settled his accounts, and returned with his pocket full of money, and his heart full of content ; and a few days afterwards he thanked me for my services.

QUESTION VI. On Paternal INHERITANCE.

A young gentleman in the navy, who had been rather wild, and was in consequence under the displeasure of his parents, having been threatened to be disinherited, came the instant he received this unfavourable news, and enquired of me whether he should, or should not, enjoy his father's estate. To resolve his doubts, I projected the figure following.



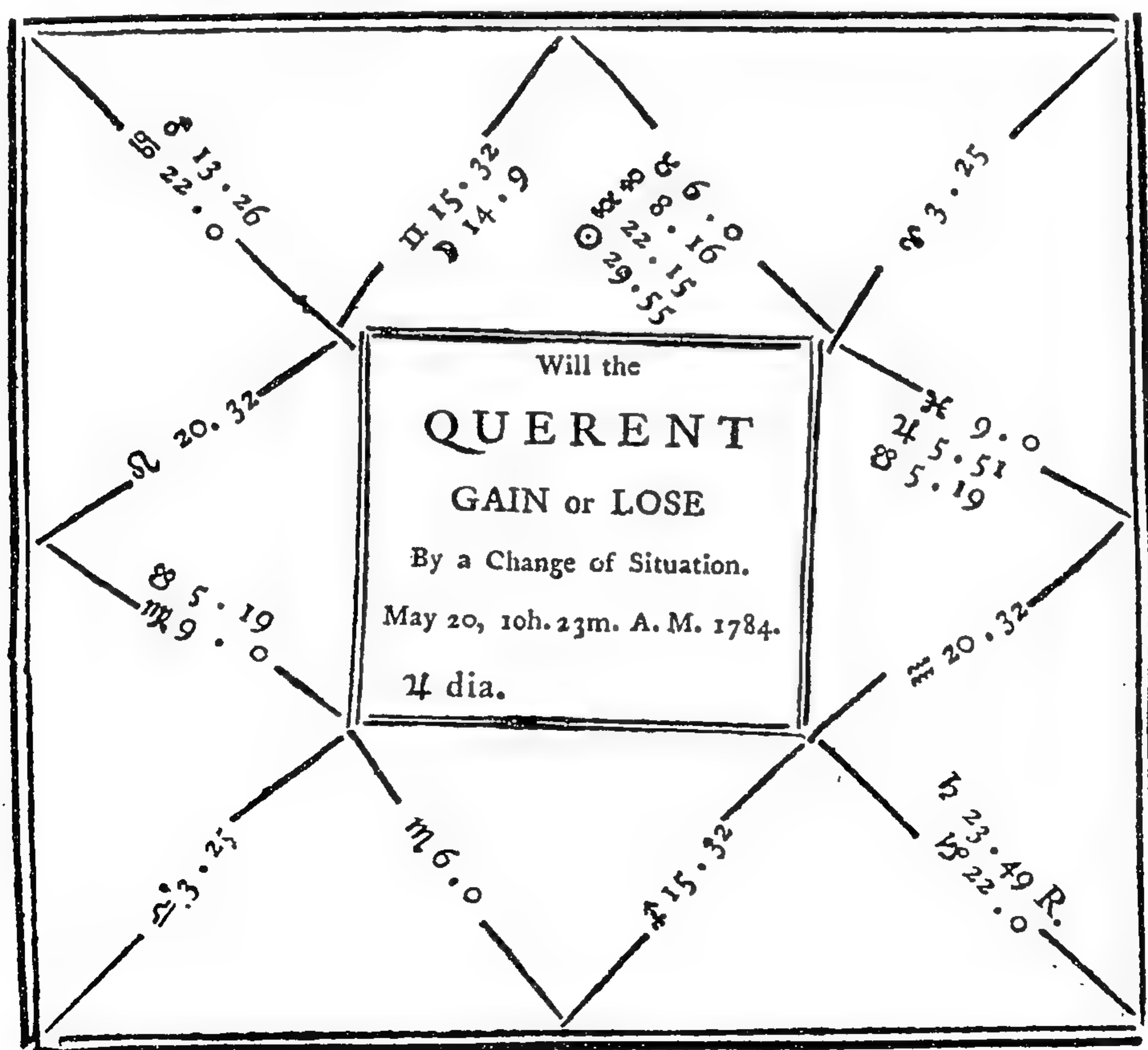
The ascendant and its lord represent the querent, and as Aquaries occupies the cusp thereof, Saturn is his significator. The father is represented by the fourth house; and Mercury, the lord thereof, is his significator. The second house and its lord signify the querent's substance; and the fifth house and its lord the substance of the father. Here we find Mercury in conjunction with Jupiter in the eighth house, which is the father's fourth, and implies a substantial fortune, particularly as the sun is posited in the same house; with mutual reception between the two significators of substance, whereby it is evident that the son will inherit the father's estate and fortune.

The conjunction of Jupiter with Mercury, the father's significator, is also a strong argument of paternal regard on the side of the father; and therefore I informed him that there appeared to me no doubt but he would succeed to the estate of his ancestors, provided he acted at all consistent with the duty and obedience of a son, and would use proper endeavours to regain his father's good will and forgiveness, and aim to be more prudent and careful in spending his income; for the position of Jupiter declares

declares him to be regardless of money among his companions and acquaintance, and extravagantly generous and good natured. The conjunction of Mars with Venus likewise shews his desire after women, and denotes that they will be a continual source of misfortune and expence to him, and will help off pretty fast with his money; but the position of the fortunate node of the moon in his second house, sufficiently indicates that he will have a competent provision during life.

QUESTION VII. On a CHANGE of SITUATION.

A person had some time been settled in business, without meeting with so much encouragement as he expected; and an opportunity offering of settling in the same line of business in another place, he came and requested my advice upon the matter, whether it would be most to his advantage to embrace the present offer, or to continue in his former situation. To satisfy him in this particular, I erected the following figure.

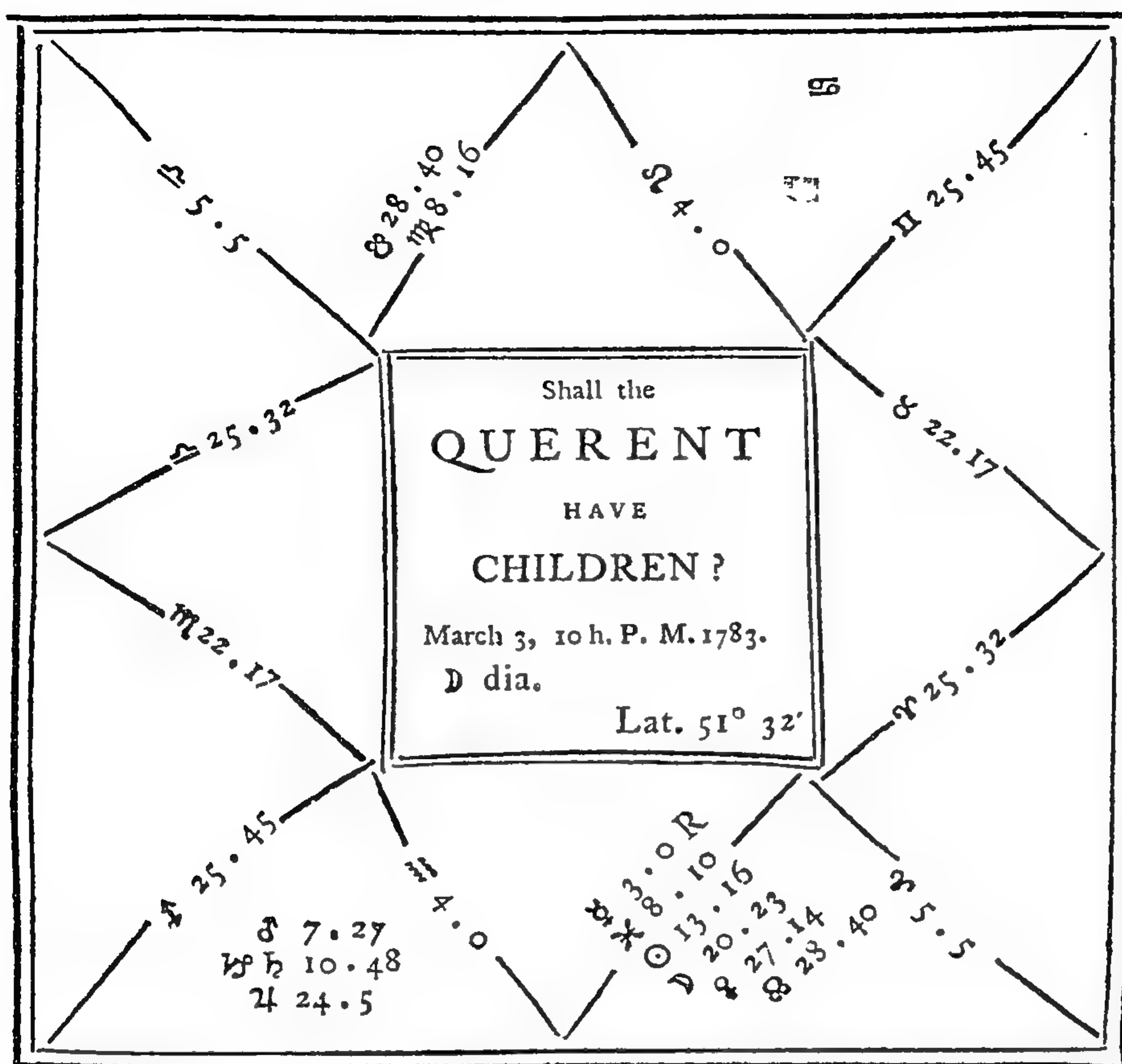


Leo being upon the cusp of the ascendant, gives the sun for the querent's significator; the fourth house and its lord represent his present situation; and the seventh house and its lord the place to which he has thoughts of removing. Now the sun, the querent's significator, being on the point of leaving a fixed sign, and entering upon a common sign, clearly implies a strong inclination in the querent to travel, or to remove from one place to another; or rather, that he had almost determined in his own mind to change his present abode, for the one under contemplation; and on putting the question to him, he frankly confessed it.

The seventh house having no benevolent aspect, and Saturn, its lord, being posited in the sixth, indicates affliction and prejudice by open enemies, if he removed to the place intended; and that he would suffer great loss and injury thereby, if he removed. But finding Mars, lord of the fourth, in trine aspect to the fourth, which represents his present place of abode; and Venus, lady of the tenth, the house of trade and profession strongly dignified therein, and applying to a sextile aspect of Mars, denotes an encreasing and prosperous trade to the querent, provided he remained in his present situation; which for these reasons I greatly pressed him to do. He took my advice, and has lately thanked me for it, having already found an increase of business. I told him he need not doubt of still greater success; for when the effects of the sextile aspect of Venus and Mars shall begin to operate, which will be about the end of October, as is demonstrated by the degrees between these two significators, at which time they will also be in mutual reception, his encrease of trade will become more visible; particularly as Venus, the principal significatrix of business, will then have separated from a conjunction with Mercury, and will apply to a conjunction of the Sun, the lord of the ascendant, and significator of the querent.

QUESTION VIII. On CHILD-BEARING.

A lady having been some time married, without having any reason to suppose herself pregnant, and being very desirous of children, came to enquire whether she should ever breed. Having every reason to believe the question sincere and radical, I took down the precise time of the day, and erected this figure to correspond with it.



No position of the planets, perhaps, could be more favourable to the desires of a querent, than those in the above scheme. As Libra rises upon the ascendant, Venus is lady thereof, and significatrix of the querent; and being posited in the fifth house, in her exaltation, having the fruitful sign Pisces upon the cusp thereof, is one infallible proof that the querent will have children. The Moon, which is the author of all radical moisture, is separating from the conjunction of the Sun, the author of all vital spirit, and applies to a sextile aspect of Jupiter, a benevolent and prolific planet, and from thence forms a conjunction with Venus, the querent's significator; and then joins her fortunate node. From these considerations I hesitated not a moment to inform the querent that she would be the mother of a large and numerous offspring. This is declared by the position of Venus in the fifth house, which gives three children; and being lady of the ascendant, in conjunction with the Dragon's head, or fortunate node of the Moon, gives three more. The Moon being likewise in conjunction with them, adds three more; and makes the number nine. And as these configurations are all posited in the double bodied fruitful sign Pisces, it doubles the

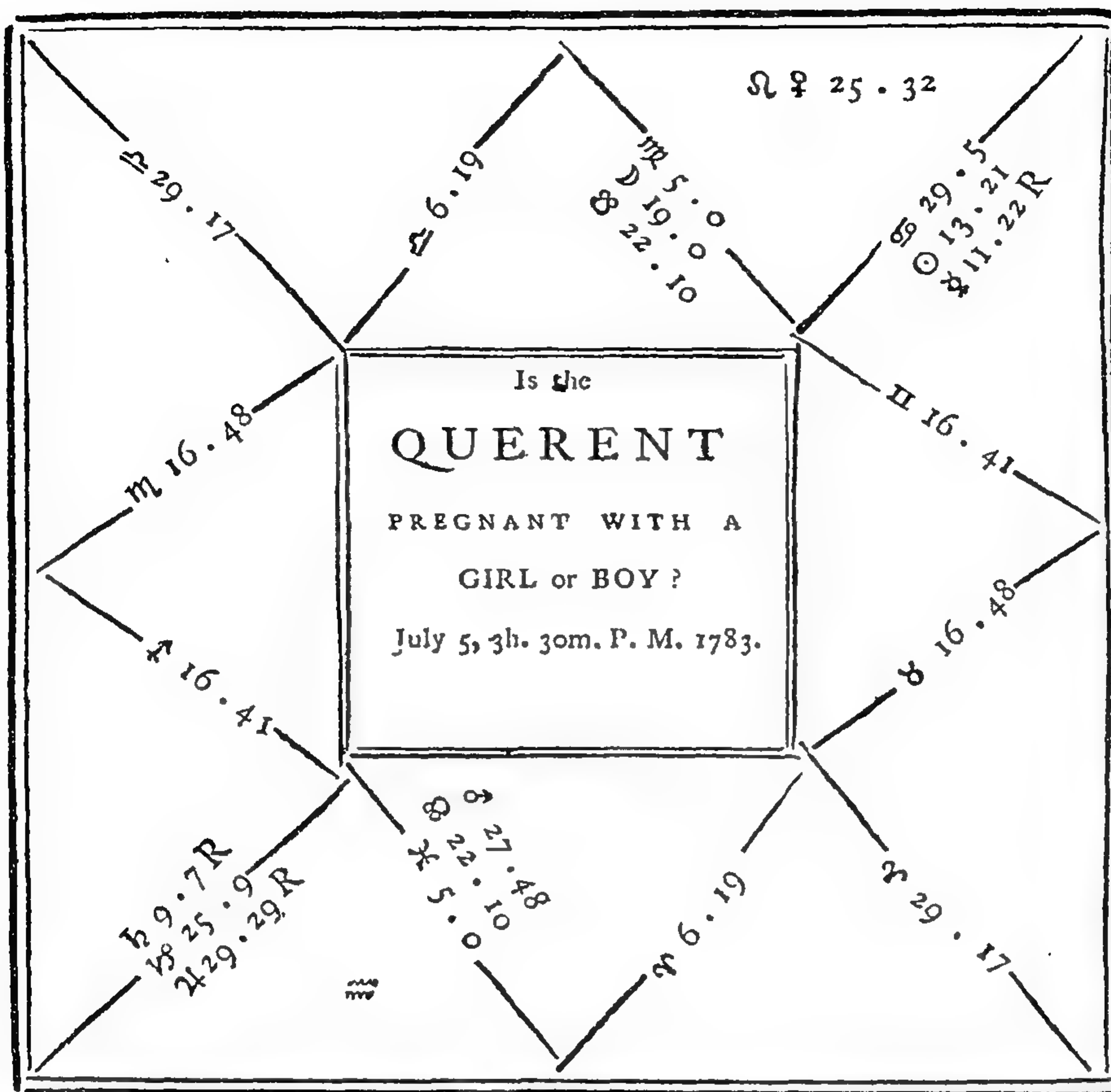
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number,

number, and declares there will be eighteen children. This judgment is strengthened by Jupiter's sextile aspect with the above significators, and thereby adds two more to the number; which induced me to inform the lady that she would in all probability be the mother of twenty children.

This is an extraordinary instance of the position of the heavens to give fruitfulness and fecundity, and what I have rarely found either in genitures, or horary figures; and therefore I would wish the reader to note, in order to enable him to judge of other questions of the like nature, that if the lord of the ascendant be in the seventh house, or the lord of the fifth in the first, or the lord of the first in the fifth; or if the lord of the fifth be in the seventh, or the lord of the seventh in the fifth, or the Moon posited with them, or good planets in the ascendant, or with the lord of the fifth, or situated in any of the angles, there is in none of these instances any sort of doubt but the lady will conceive. But when none of these testimonies concur, and barren signs or evil planets occupy the above-mentioned places, she has not now, nor will ever conceive. When good and evil planets are promiscuously joined together, she may perhaps conceive, and have children, but they will not live, nor ever come to maturity.—But to return.—The lady then pressed me to inform her how long I thought it might be before she should conceive with her first child. To satisfy her on this head, I referred to the figure, and observed the Moon within six degrees fifty-one minutes of a partile conjunction with Venus, the querent's significatrix; and the Moon being in a common sign, I computed the time to be at six weeks and two days, and desiring her to take notice of the time, had no doubt but she would soon after have reason to believe herself pregnant.

It is no less remarkable than true, that exactly as I had predicted, the event turned out; for the lady some months after, very politely called to thank me for the information I had given her, and declared her conception to have taken place as near as possible from the time I had mentioned. During this conversation, she desired me to inform her whether she was breeding with a boy or a girl, and finding her serious in the demand, I solved it by the following figure.



Here the first thing to be considered is the lord of the ascendant, which signifies the mother; and the lord of the fifth, which represents the child; together with the aspects of the planets to the above significators, and the angles of the figure; and whether masculine or feminine, and so judge by the greater testimonies. In the above figure the angles are feminine; and the Moon, which is a feminine planet, is posited in a feminine sign, separating from a sextile aspect with the Sun in a sign of the same nature, and applying to an opposition with Mars, lord of the ascendant and fifth, in a feminine sign also, at the same time that she is forming a platick trine with Jupiter, who is also posited in a feminine sign; so that we have five testimonies that the lady was pregnant with a girl. And therefore, as there are but three testimonies in favour of a boy, viz. the sextile of Jupiter to Mars, which is masculine, the sign upon the cusp of the fifth house, which is also masculine, and the lord of the fifth house, which is the same, I informed the lady she might rest perfectly assured of having a girl; and so the event proved; for indeed these

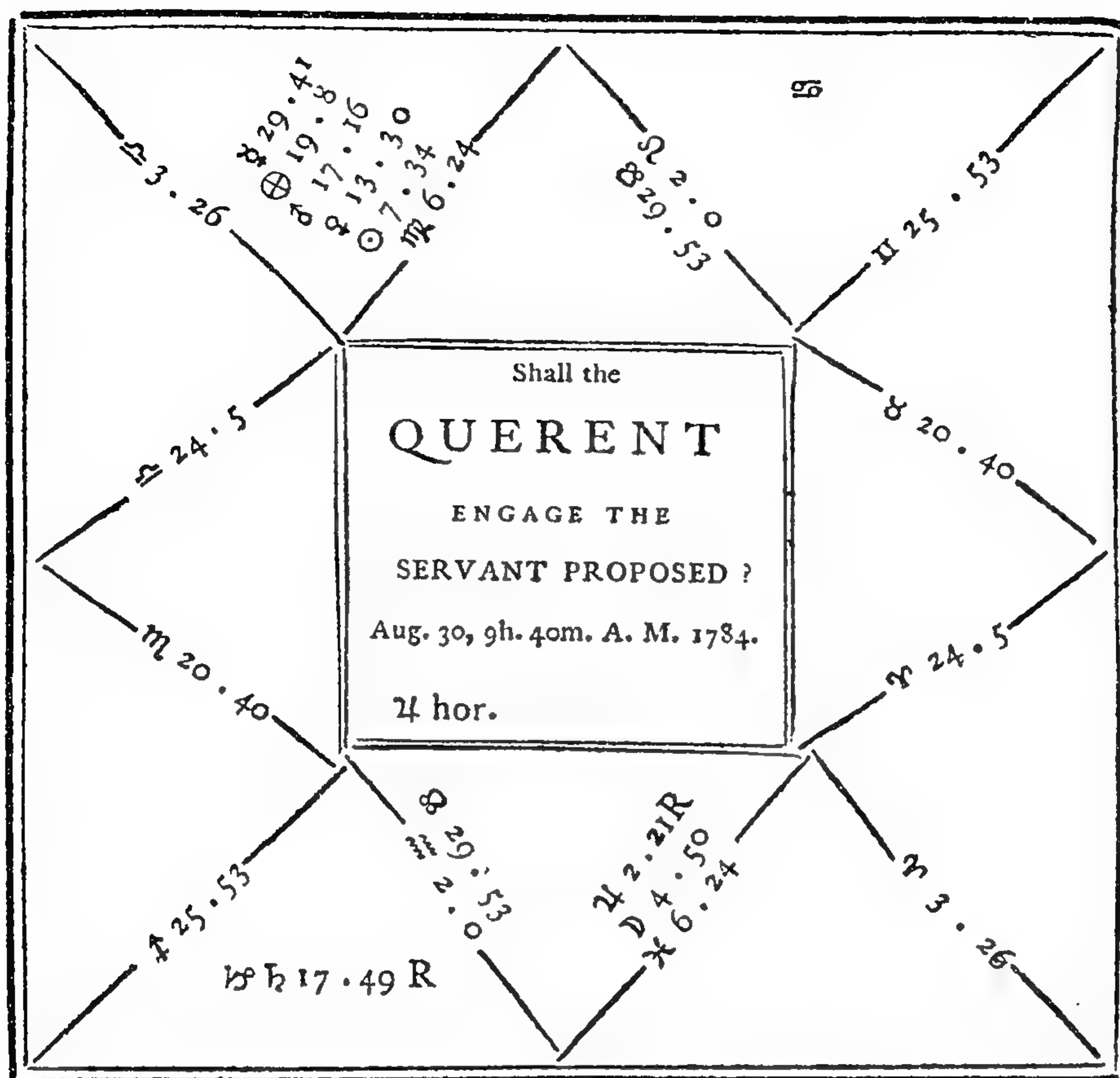
these rules have never been known to fail in determining questions of this nature.

But for a more general mode of ascertaining whether a lady be pregnant with a boy or girl, take particular notice of the ascendant and its lord, and of the fifth house and its lord; and note whether the signs upon their cusps be either Aries, Gemini, Leo, Libra, Sagittarius, or Aquaries, for these signs always import a male; but the other fix give a female. If the lord of the ascendant be in a masculine sign, and the lord of the fifth in a feminine, then have recourse to the Moon, and if she applies to a planet in a masculine sign, she gives a boy; but if a feminine, a girl. Always remember that the masculine planets are Saturn, Jupiter, Mars, and the Sun; and the feminine, Venus and the Moon. Mercury, as he happens to be posited either with a masculine or feminine planet, inclines accordingly; but when he is oriental of the Sun, he is reputed masculine; but when occidental, feminine.

The querent will sometimes ask how long she hath conceived? To resolve this, have regard to the Moon, the lord of the fifth, and the lord of the hour, and note which is nearest from the separation of any planet, and from what aspect this separation was; if from a trine aspect, she is in the third or fifth month of her conception; if from a sextile, she is either two or six months gone; if the separation was from a quartile, she is in her fourth month; if from an opposition, she hath conceived seven months; but if from a conjunction, her conception has been only one month.

QUESTION IX. On taking SERVANTS.

A merchant of my acquaintance having lately an occasion for an upper clerk, to superintend a business of considerable trust and importance; and being recommended to a person for this undertaking, of whose ability and industry he was somewhat in doubt, called to ask my advice and opinion on the matter, whether he was likely to answer his purpose or not.



The first house represents the querent, and the sixth the quesited. Venus, who is the querent's significator, is situated in her own term; and Mars, who is significator of the servant, is situated in the term of Jupiter, accompanied with the part of fortune, in the eleventh house, which is the house of confidence and trust, and of friends and friendship; and is an irrefragible argument of mutual concord and good faith. Mars is also lord of the querent's second, as well as of the servant's sixth, and denotes that great advantages shall accrue to the master by the servant's means; Saturn, in the third house, is in partile aspect to Mars, and denotes that the dealings which may be conducted by the servant, shall be very beneficial, though attended with great labour and difficulty; as is evident by Saturn's position in the sign Capricorn. The opposition of the Sun and Jupiter in a watery sign, indicates that some little inconveniences may arise by the servant's drinking rather too freely; but as the Dragon's head, or fortunate node of the Moon, is posited in the fourth house, which signifies the end or termination of the business,

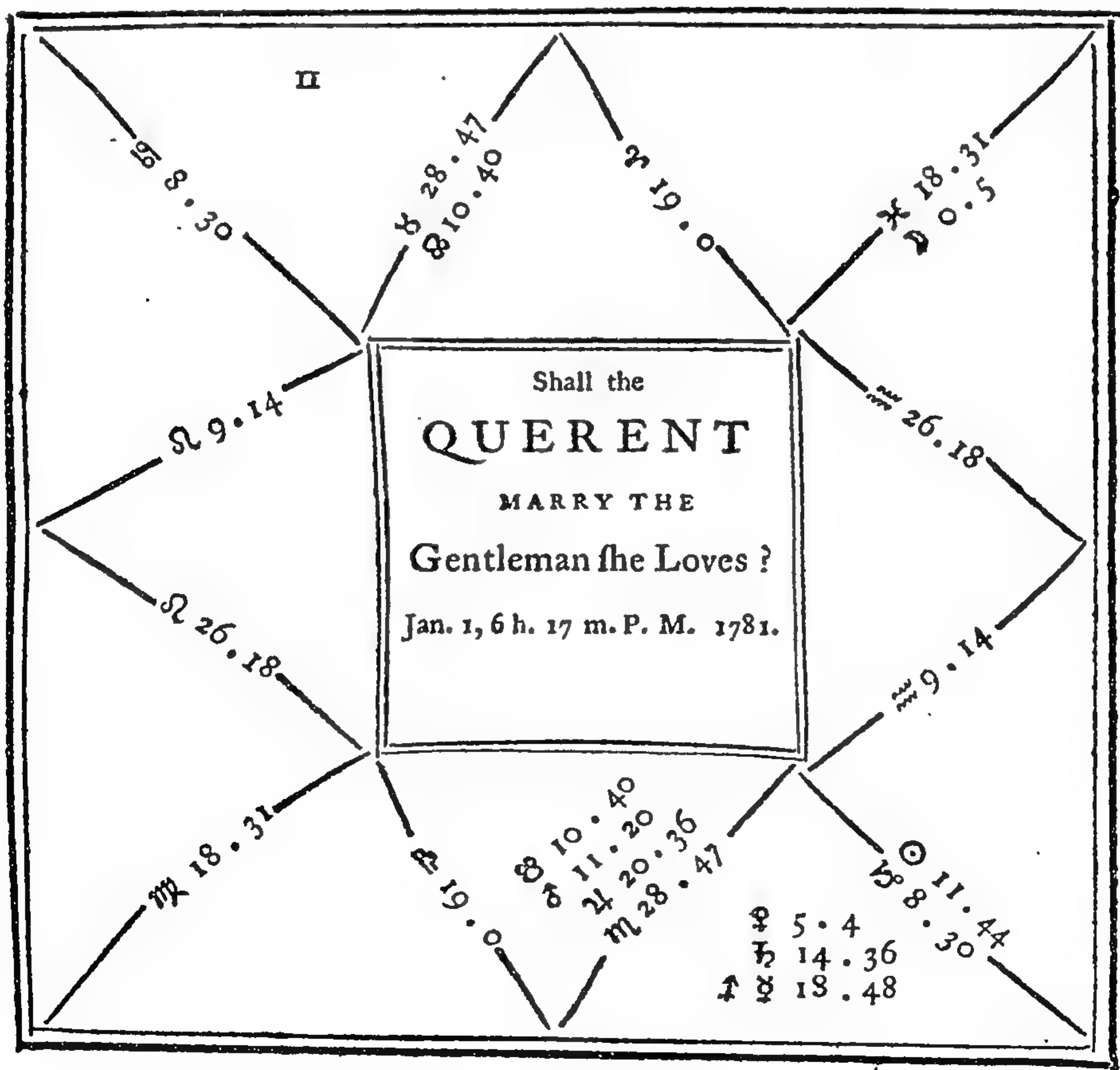
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ness, it is self-evident that all matters entrusted to the care and management of this servant, will terminate to the master's satisfaction and advantage. I therefore advised him by all means not to hesitate in taking him into his service.

QUESTION X. On COURTSHIP and MARRIAGE.

A young lady having for some time received the addresses of a gentleman of fortune, during which a variety of circumstances had occurred to put off the much wished for day of consummating their nuptials; and being also in doubt whether her lover had not some attachment to another lady, who shared in his affections, and sought for his company; she was induced to come to me for my advice and opinion, whether the above gentleman was really sincere in his professions to her, and whether their marriage should ever be consummated, and when? Finding her perfectly sincere and earnest in her wishes, and the question truly radical, I gave her my judgment as follows:



In this figure the Sun is significator of the lady; and Saturn, lord of the seventh house, is significator of the gentleman. It must also be observed, that in this, and in all questions relative to matrimony, Mars and the Sun are the natural significators of a woman's marriage; and Venus and the Moon are those of a man's. Now Saturn, the gentleman's significator, is remarkably well posited in the fifth house, and has Venus within his orbs, applying to him by conjunction; which is a very powerful indication that his affections are sincere and honourable, and that his mind is fully bent to the marriage state. The Sun likewise, being in a sextile aspect with Mars, the lady's significators of marriage, plainly shews her inclination to matrimony to be strongly fixed, and her affections perfectly sincere.

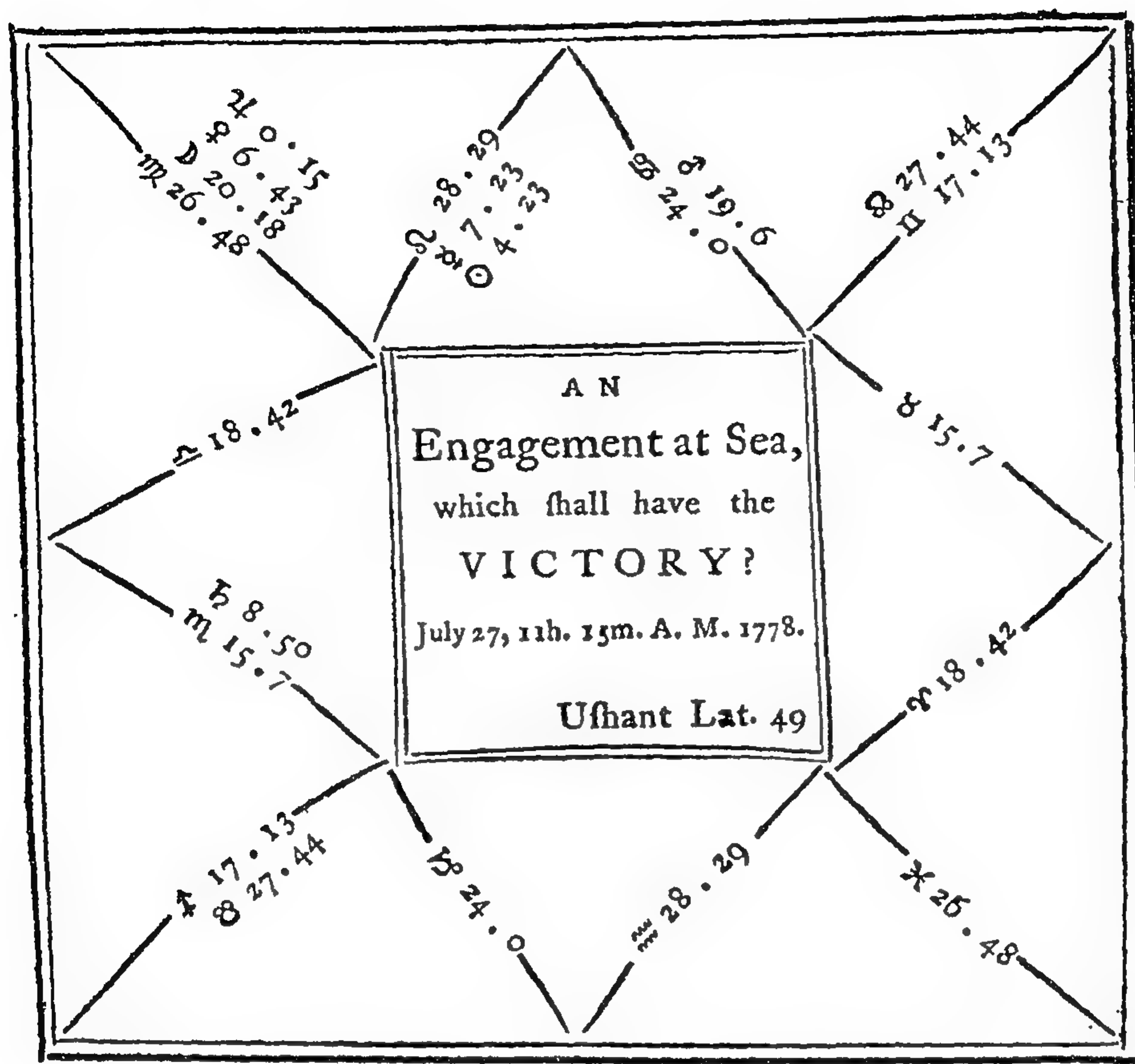
The next thing to be considered, is whether there be any frustration, or impeding aspect between these significators; and I find the Moon and Venus, the gentleman's significators of marriage, are applying to a quartile aspect with each other. This is an evident proof that the marriage is prolonged by the interference of some other woman, of this gentleman's intimate acquaintance, because the aspect is made in a feminine sign; but as the Moon, in separating from Venus, applies to a perfect trine with Mars, the querent's principal significator of marriage, and also to a sextile of the Sun, her natural significator in the figure, it totally removes the evil effects of the malefick aspect, and leaves the path free and unobstructed to the gates of Hymen. This opinion is greatly strengthened by considering the mode in which their significators are severally disposed. Saturn disposes of the Sun, who is posited in the term of Venus; and Venus, Saturn, and the Moon, are all disposed of by the benevolent planet Jupiter, who is himself disposed of by Mars, the principal significator of this lady's marriage, and who thus triumphs over every obstacle to the celebration of their nuptials. I therefore could not hesitate in declaring to the lady, in the fullest and most satisfactory terms, that the gentleman who courted her had a sincere and tender regard for her; and that though some circumstances might have happened rather unfavourable to her wishes, yet she might rest perfectly assured that he was the man allotted to be her husband.

Apparently well satisfied with these declarations, she proceeded to enquire in what length of time this desirable circumstance might come to pass. To gratify her wishes in this particular, I referred again to the figure, where the Moon, the gentleman's principal significator of marriage, wants upwards of eleven degrees of forming a perfect sextile aspect

spect with the Sun, the lord of the ascendant, and the same to Mars, her significator of marriage; and therefore, by converting the degrees into time by the rules heretofore given, I fixed her marriage at about the end of three months, assuring her it would not exceed that time. And the event has fully proved the truth of the prediction.

QUESTION XI. On WAR and BATTLE.

During the trial of a certain noble Commander in Chief, at the Governor's house in Portsmouth, a company of gentlemen one day called upon me, and requested I would take down the positions of the planets at the time that much talked of action commenced, and give them my judgment upon it, according to the rules of planetary influence. Willing to oblige them in a matter which I conceived could be of no prejudice to any party, since no advantages could be taken from it; and also deeming it a fit subject whereby to manifest the sublimity and excellence of this art, I hesitated not to promise them every information in my power. For this purpose I erected my figure, not to the time this question was propounded, for it related to an event that had long been passed by, and not to any matter that was hereafter expected to happen; and therefore I projected the scheme to correspond with the exact time this extraordinary action commenced, and at which moment the heavenly bodies were under the following configurations.



The ascendant, the Moon, and Venus, represent the British fleet; Mars and Aries denote that of the enemy. The first thing to be considered is the aspect these two significators bear to one another, which is a partile sextile, a well known indication of imperfect love; and as it shews that Mars and Venus have not in themselves an inveterate hatred, so it imports that the two commanders in chief did not behold each other in an aspect of perfect and direful malignancy and wrath. Venus, lady of the ascendant, is posited with Jupiter in his fall, a benevolent planet and a lover of peace; and as he is in this figure lord of the third house, and within fifty degrees of the ascendant, it indicates that both commanders have a desire to promote peace, by acting principally upon the defensive, and by guarding and protecting their respective coasts, without a desire of any close or decisive action, or of venturing to any great distance from home.

The cool, cautious, deliberate planet Saturn, is situated in the first house, and indicates not so much a desire for hot and precipitate action,

as for self-preservation, or the protection of national wealth ; and this is plainly exemplified in the British Admiral's watchfulness and care in covering and protecting the homeward bound India fleet ; as well as in the French Admiral's retiring, after he found his views upon that rich and unguarded flota, were completely frustrated. The position of Mercury, being combust of the Sun, and disposer of the Moon, Venus, and Jupiter, and lord also of the twelfth house, the house of private enmity and malice, indicates private rancour and enmity in a subordinate commander ; and as Mercury is posited between the two significators Venus and Mars, evilly dignified, and combust, so he denotes the person represented by him will infallibly be governed by malevolent principles, and use his influence to retard the object of the business in hand. The truth of this indication, has, I think, been too well established to need any further illustration from me.

The enemy, as I have before observed, is represented by Mars, who is posited in the tenth house, the house of honour, and in the sign of his triplicity, but in the dignities of Jupiter ; and this shews that the enemy would as much as possible avoid close action, but would take the advantage to shift from fighting ; and Mars being in his fall, deprives the enemy of their honour, and clearly proves, that if a close and well-connected action had been kept up, and continued without ceasing, a decisive victory would have followed on the part of the English, because Jupiter is in conjunction with Venus and the Moon, which disposes of Mars ; but as Mars has the watery triplicity assigned him, he shews the enemy should take the advantage of that element to run away.

We find also in the above figure, a quartile aspect of Saturn and Mercury, a configuration which is always known to produce tempestuous weather, and strong winds ; and this we find was the case off Ushant, at the time of the above engagement. The position of Mercury in the first, where Saturn is situated, plainly indicates these winds to be highly conducive to the safety of the enemy, but of dangerous tendency to the British fleet, in case of a pursuit.

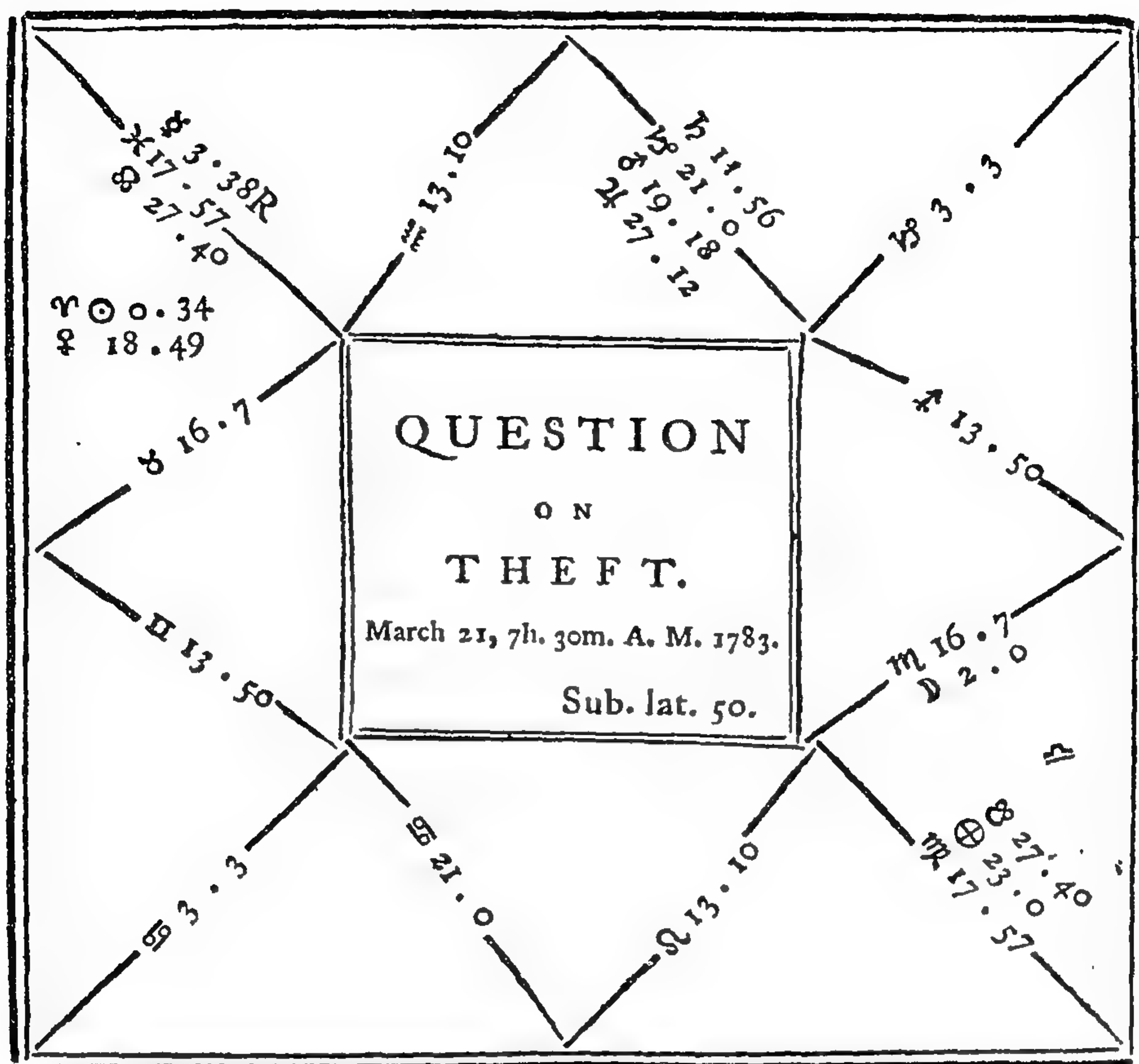
After duly weighing the natural influences and effects of the configurations in this figure, which are the true and genuine state of the heavens at the time of the engagement, I hesitated not to declare, that both commanders had a stronger inclination to preserve peace than to break it, and that a close, connected, and decisive action was not to happen, owing to Saturn being in the ascendant on the side of the English, with too much thought and deliberation ; and to Mars being in his fall in the dignities

nities of Jupiter, on the part of the French, which declares their watchfulness to run away. This judgment is likewise further confirmed by the two principal significators not forming a warlike aspect, but operating by one rather inclined to tranquillity and peace.

Whoever contemplates the preceding figure, and defines its aspects by the rules laid down in this, or in any other Treatise on Astrology, will find no point strained to effect the tendency of the foregoing judgment. The meaning put upon them here, is uniform and natural, and no more than what they are and have been allowed to bear from the earliest ages, and such as every professor of the art must allow to be consonant to the strictest rules of the science. If this be admitted, I think it must strike the senses of every intelligent man, that this position of the planets, on the famous 27th of July, could not have been configured to describe the particular turns of that action, by mere accident, nor without having some influence upon it—A strong proof of planetary operation.

QUESTION XII. ON THEFT.

Being once on a journey through the West of England, and particular business detaining me in a small town where some of my friends lived, an atrocious robbery and burglary was during that time committed in the neighbourhood, in the house of a poor old blind decrepid man, who by hard labour and rigid œconomy in his younger days, had saved up three hundred pounds to divide among his children at his death. This money was kept in a strong chest by the bedside where the poor old man lay; when some villains, watching an opportunity in the absence of his family, made their way into his apartment, broke open the chest, and carried off all the money undiscovered. My friends hereupon made it known that I had some knowledge of the occult sciences, and if applied to, might possibly give some account how the money went; in consequence of which I received a letter the next day from the poor man's eldest son, earnestly entreating my assistance in making a discovery of the robbers, and to endeavour to get restored to his father some part at least of the little all, he had been years labouring to save up for his children. Moved with compassion at so cruel a circumstance, I determined to do my utmost to serve this distressed family, and for this purpose projected the following figure.



The sign Taurus occupying the ascendant, gives Venus for the querent's significatrix; the Moon, lady of the fourth, represents the querent's father, and the seventh and tenth houses are to denote the thieves; and the reason I allot two houses for them is, because the seventh house of the figure is the natural significator of thieves to the querent, who was heir to part of the money, and had been promised it by his father, and consequently bore a share in the loss; and the tenth house being the father's seventh, reckoned from his first, or fourth in the figure, naturally denotes thieves to him; and therefore as the son is querent, and the father having the principal share in the loss, both these houses must be well considered, before any account can be given of the thieves.

Here I find Jupiter, lord of the eighth and twelfth houses, posited in the tenth, out of all his essential dignities, in his fall, and consignificator with Mars, wherefore I declared two persons to be concerned in the robbery, and described them according to these significators, viz. a middle stature, with dark brown hair, pale complexion, of a surly disposition,

sition, one somewhat shorter than the other ; and appeared to be sons of a person who had worked with or for the querent's father.

My next business was to consider what was done with the money ; and as there are two significators in respect of the question, namely, the seventh houses and their lords, so there must be two to represent the disposal of the money ; and these are the fourth houses and their lords. Accordingly I find the Moon, who governs the querent's fourth house, posited in Scorpio, a watery sign ; and being also underneath the sign, I declared some part of the money was buried underneath a rock or stone over which the tide flowed, and near the habitation of the thieves, which I judged was not far distant from the sea side. Again, I find Mars lord of the father's fourth, posited in Capricorn, a bestial sign, in conjunction with Jupiter, who governs corn, and with Saturn, who rules the fruits of the earth ; and as Mars is the lighter planet, and applies to Jupiter, and as Jupiter is in the term of Saturn, I concluded that another part of the money had been paid away to some husbandman or farmer, who resided about the distance of eight miles south from the place where these robbers lived.

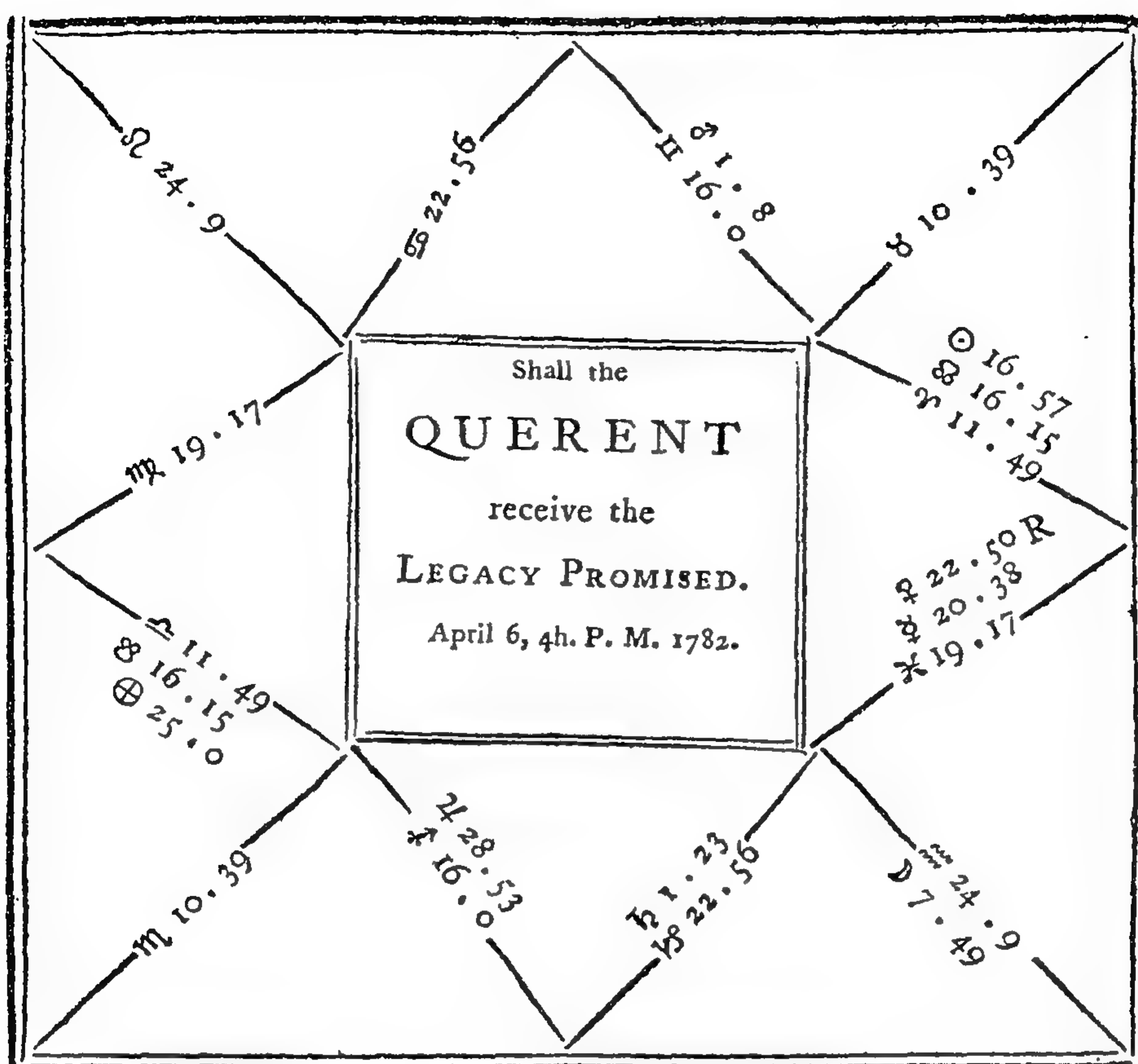
When these circumstances were all thrown together, and each duly considered, suspicion fell upon two persons, who were brothers, in every respect answering to this description, and who, upon enquiry, they found had paid one hundred pounds to a farmer three days after the robbery was committed, who lived in the situation above described, and who had for some time threatened the parties with an action, on account of their backwardness or inability to pay him. Upon this I was asked, if the parties were taken up, whether any of the money would be recovered ? To answer this, I referred again to the figure, and noted the situation of the two luminaries, both of which are afflicted. The light of time is posited in the twelfth house, in conjunction with Venus, lady of the ascendant, and significatrix of the querent, which affords one strong argument against recovering the money. The Moon is also greatly afflicted in the sixth house, and in no aspect either to the Sun, or to the ascendant, but on the contrary is applying to a trine of Mercury, lord of the sixth, and this to a sextile of Saturn, lord of the father's sixth, and also the significators of the two thieves ; all which positions give the strongest proofs of an utter impossibility of recovering any part of the property, particularly as both the significators of the querent and his father are greatly afflicted by their accidental positions, as well as by the part of fortune being in conjunction with the Moon's unfortunate node,

node, or Dragon's tail; wherefore I judged the money lost beyond recovery.

Many circumstances, however, afterwards concurring, to confirm this suspicion of the two brothers above alluded to, they were in consequence taken into custody, and examined before several of the county magistrates, who found sufficient grounds to commit them for trial at the next assizes. They were in consequence arraigned; but though suspicion fell heavy upon them, yet as no positive evidence could be adduced to prove they were caught in the fact, or to identify the money, they were both acquitted, notwithstanding the long train of well connected and concurring circumstances which came out upon the trial, left them guilty in the eyes of all the court.

QUESTION XIII. On LEGACIES.

A person of a free and convivial humour, called upon me to enquire concerning a legacy which his wife's mother had often promised to leave them at her death; but having had some high words, in consequence of his loose way of living, she had lately rescinded her former promises; and as this lay upon his mind, and had vexed him for some days past, he was now desirous to know, by the celestial intelligencers, whether this legacy would be left to him or not. Finding the man sincere in his wishes, and deeming the question perfectly radical, I proceeded to give my judgment upon the matter as follows.



Mercury is here lord of the ascendant, and significator of the querent; he is situated in the seventh house, and disposes of Jupiter, the significator of his wife, who is posited in the fourth, his own house, strong and powerful, and in trine aspect to the Sun. The Moon's fortunate node likewise falls in the wife's second house, in sextile aspect to the part of fortune in the querent's second; all which are very powerful testimonies that the querent's wife would not lose her inheritance. This opinion is also strengthened by the position of the benevolent planet Jupiter, who is lord of Pisces, and the wife's significator, and lord also of the wife's tenth, and significator of the mother, viz. the fourth house in the figure; which evidently shews a mutual love and attachment between the mother and daughter, that nothing but death can efface, and to which inheritance will follow.

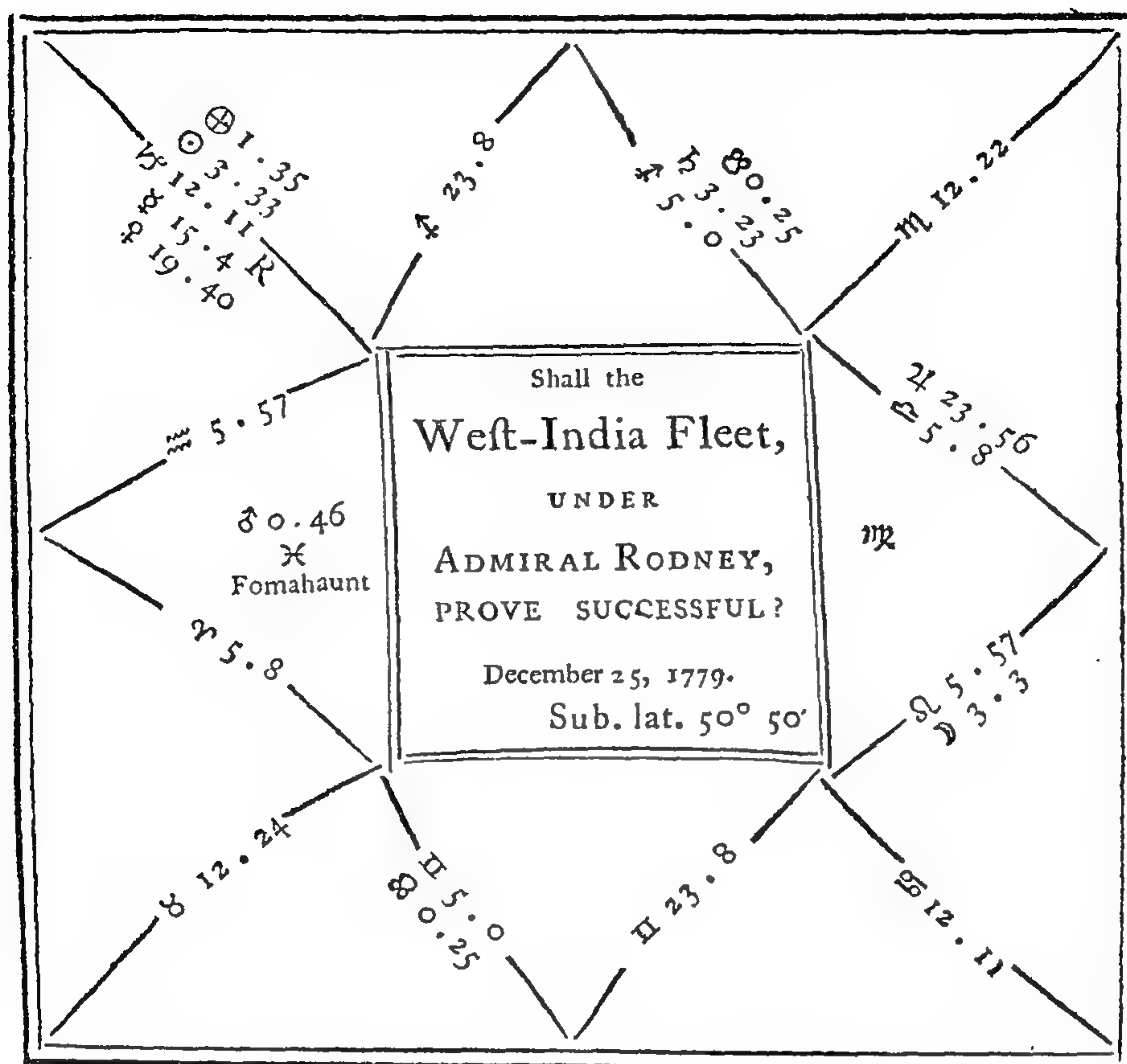
The querent's significator being in his fall in Pisces, a watery sign, and in conjunction with Venus, shews him to be a man given up to drinking and conviviality, and perhaps to other species of intemperance, as is denoted by the quartile of Jupiter and Mercury; and further shews that it has in some measure been the means of alienating his wife's affections

tions from him. And as Mercury is disposed of by Jupiter, in a feminine sign, and posited with a feminine planet, and being also controllable in his nature to the quality of any planet he is in configuration with, and plainly manifests the querent to be of an effeminate mind and spirit, content to give up all rule and government to his wife, so he has but the enjoyment of his friend and his bottle.

The situation of the Sun and the Dragon's head in the wife's second, or querent's eighth, denotes that he had heretofore received a legacy by the death of his wife's father; which being mentioned, he readily confessed that it was so. This legacy he appears to have squandered away, as is manifested by the part of fortune being in conjunction with the Dragon's tail in the second house. And now, taking all the foregoing aspects together, and noting that the Sun, the natural significator of fathers, is posited in his exaltation, with the Moon's fortunate node, and free from all frustration or affliction; and notwithstanding the querent had squandered away the first legacy by the father, and had lately fallen out with the mother, yet I hesitated not to declare, that according to the best of my judgment, he would be certain of the legacy by the mother also; not out of any regard or love to him, but purely through her affection and anxiousness for the welfare and happiness of her daughter.

QUESTION XIV. On the Success of a FLEET.

At the time Admiral Rodney set sail for the West Indies, with a grand squadron under his command, and a convoy of above three hundred sail of merchant ships, exhibiting at once the pride, the glory, and the riches of this great commercial empire, I was applied to by some naval gentleman, who particularly requested me to give them my opinion on the success of the Admiral's expedition, and the safety of his fleet. Many opinions had for some time been in circulation relative to this equipment, and many of the first rate connoisseurs in politicks had undertaken to declare it too weak for the object of its destination, and that it would fall an easy prey to the enemy; I was therefore the more readily prevailed upon to project a figure for this question, upon which I delivered my judgment as follows.



The watery sign Aquaries falling upon the ascendant, gives Saturn for the Admiral's significator; and as Pisces also falls intercepted in the first house, Jupiter, lord thereof, must have consignification of all those that accompanied him. The ninth house represents the voyage, the first house or ascendant, the port or station from whence they set sail, the seventh house, the quarter to which they are destined, and the lord thereof denotes the obstacles or enemies they shall meet with; the fourth house represents the completion of the voyage, and the accomplishment and termination of the object or business of the expedition; the whole of which are to be separately and distinctly contemplated.

Saturn, the significator of the commander in chief, is posited in the medium cœli, the house of preferment and honour; and being at the same time in Sagittarius, a sign of the fiery trigon, and contrary to his own nature, describes him to be a man of a free, generous, and noble spirit, ambitious of glory and applause; and having been lately in conjunction with the Moon's unfortunate node, and now in the very degree of its exaltation, shews him to have been under great anxiety and distress,

distress, in regard to his private circumstances. But this affliction appears only as a dark cloud when the storm is over, quickly giving way to the all-cheering and enlivening beams of the refreshing Sun. And this is evinced by the Admiral's significator having just separated from this malignant configuration, and afterwards forming a propitious sextile aspect in the zodiack, and a mundane trine aspect to the second house, the house of prosperity, fortune, and riches, aided by Mars, the lord thereof, who is situated in the first house, and in his own triplicity.

In examining these significators, I find Saturn, who represents the Admiral, is disposed of by Jupiter, lord of the tenth house, the house of princes, which shews his appointment came from the king himself. Venus, lady of the enemy's house of substance, as well as all the significators of the enemy, and the part of fortune also, are disposed of by Saturn, lord of the ascendant; and Mars, the natural significator of war, and lord of the British Admiral's house of substance and riches, is posited in the ascendant, in trine to Scorpio, his own sign, in the ninth, the house of sea voyages; and being also in his own triplicity, shews that this voyage shall be prosperous and important. This judgment is greatly strengthened by the position of the propitious fixed star Fomalhaut, in the first house; which being of the nature of Venus and Mercury, and of the first magnitude, and joined with Mars in Pisces, declares great riches, honour, and preferment, should be acquired by this voyage, and such as should place the noble commander above the frowns and malice of both his public and private enemies.

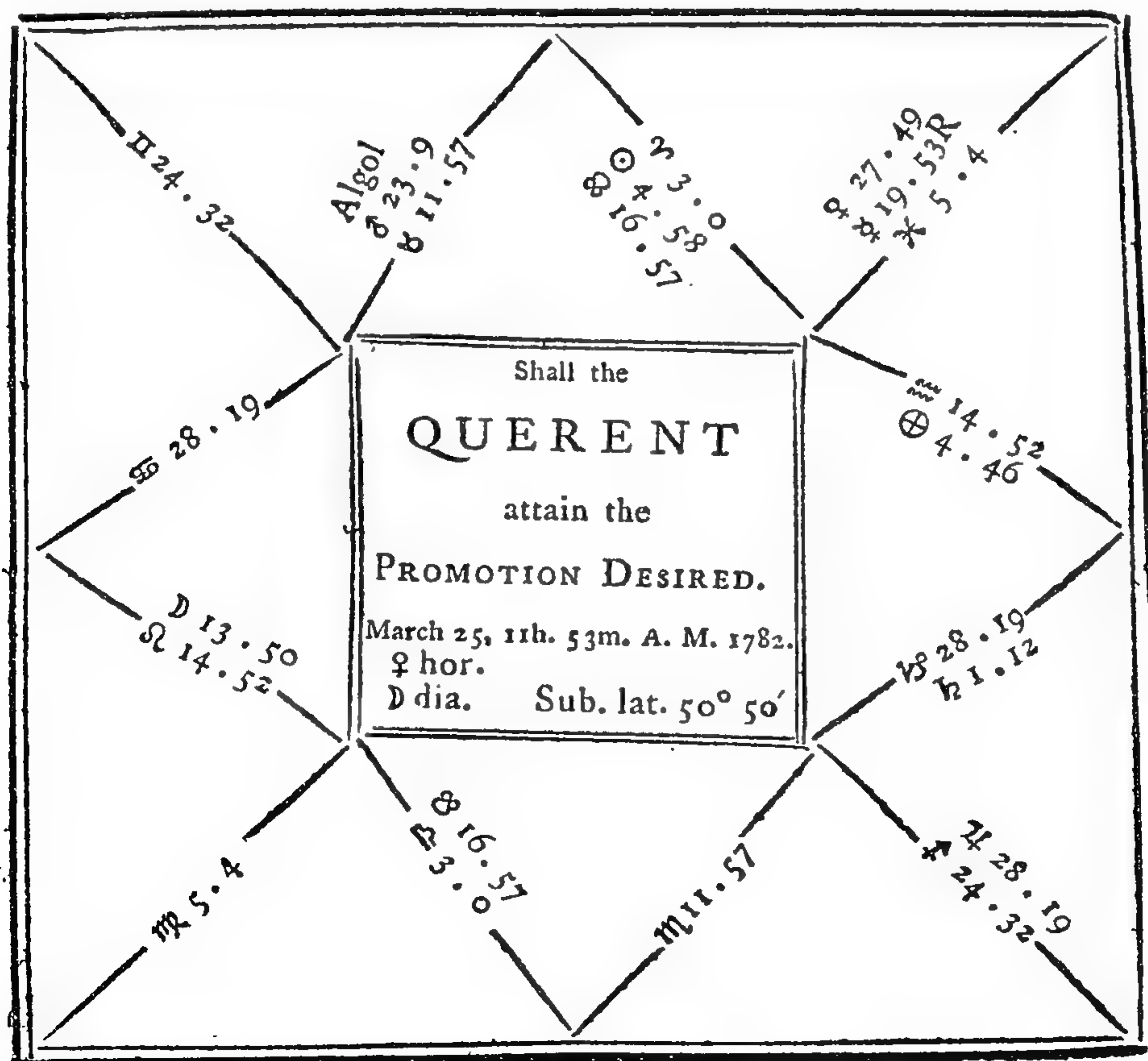
The sign on the seventh house, and the intercepted sign Virgo, shew the destination of the fleet; and the Sun and Mercury represent the enemies they shall meet with; and as the lord of the seventh is posited in a sign that has more planets within its degrees than one, so it points out that the Admiral shall be engaged with more fleets than one. Here is also a most remarkable reception between Venus and Mars in exaltation; Mars being posited in the sign of the exaltation of Venus, and Venus in the sign of the exaltation of Mars; and as Venus is lady of the enemy's house of substance, this reception declares that the British fleet will capture many rich and noble prizes, and make great havock with the substance or riches of the enemy. Mars being in sextile aspect with the part of fortune, and the Sun lord of the seventh, shews these prizes shall be taken with much fighting. And that victory shall declare itself on the side of the English, is manifested by Venus, significatrix of the enemy's substance, being disposed of by Saturn, the lord of the ascendant, and significator of the British Admiral.

After

After duly weighing the probable tendency of all these propitious aspects, and reflecting that the Moon, whose influence is considerable, is posited in the dignities of Saturn; and that Jupiter and Saturn dispose of all the planets in the figure; and likewise that Jupiter and Saturn are the grand significators of the British Admiral and fleet, I boldly affirmed this expedition would prove fortunate and successful, crowning its commanders, and all under them, with honour, glory, and riches, and adding immortal fame to the annals of the British page. This is a fact that has accordingly happened, and such as comes within the cognizance of every individual.

QUESTION XV. On PLACES and PREFERMENTS.

A gentleman who had for some time been soliciting for promotion in the army, and having met with several unpleasant rebuffs, which made him almost despair of success, came to ask my opinion whether, if he persevered in his solicitations, he should attain the preferment he so much desired. I gave my judgment of this question from the following figure.



Here

Here the celestial Crab ascends upon the horoscope, and the Moon, significatrix of the querent, is posited in the sign Leo. The tenth house bears signification of the querent's honour and promotion; and the eleventh denotes his friends and patrons. The Moon, lady of the ascendant, being posited in the second house, out of all her essential dignities, declares the querent to be in distressed circumstances, and that his failure hitherto has been greatly owing to the want of money. His patrons in the present business are described by Venus, who being posited in the sign Pisces, in the very degree of her exaltation, shews them to be of sufficient weight and interest to accomplish his desires; and as Venus is also in a propitious sextile aspect with Mars, and in trine to the ascendant, it indicates that his petition shall be attended to, and his wishes gratified.

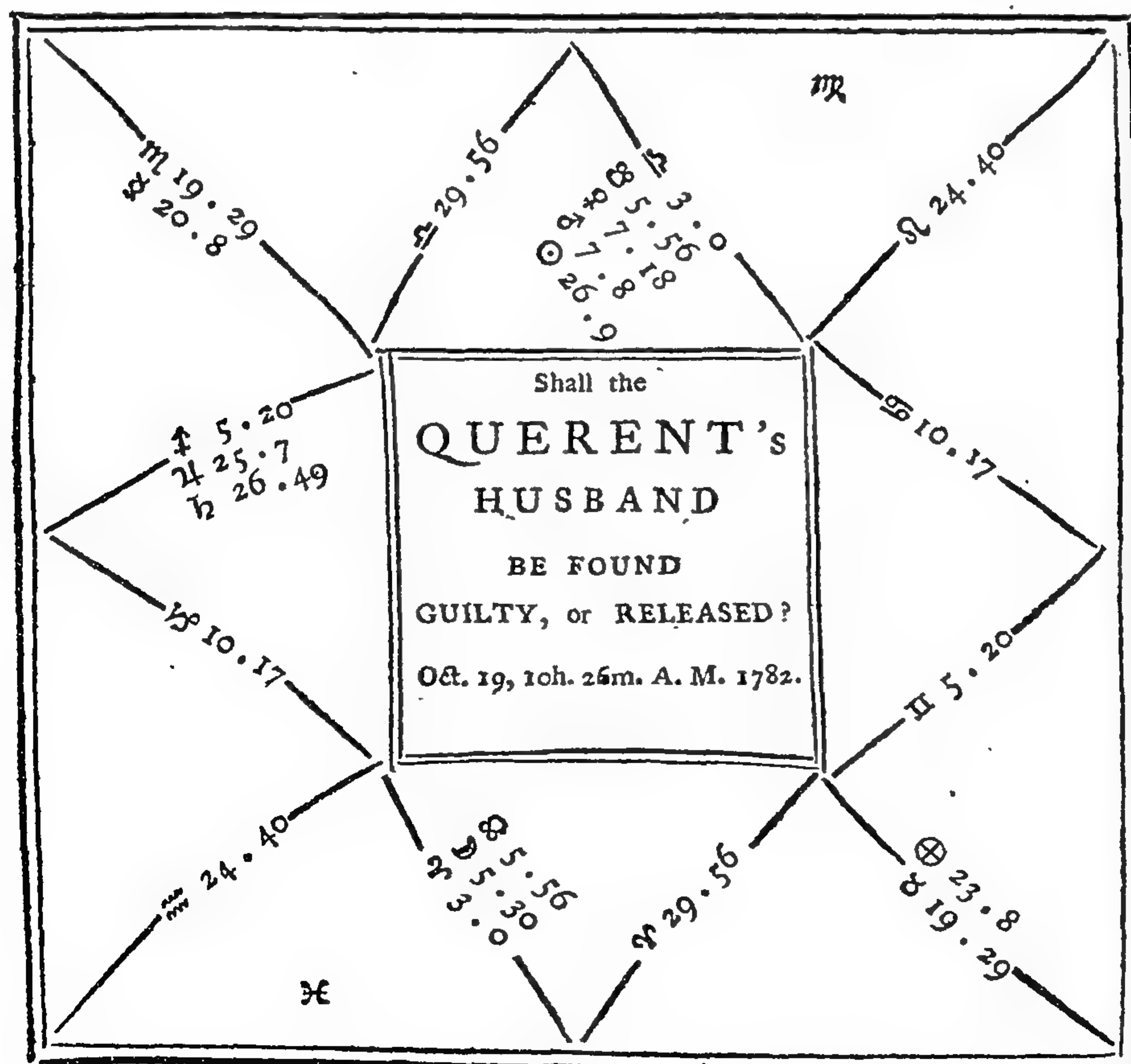
This judgment is abundantly confirmed by the following considerations. The Sun is posited in the medium cœli, the house of his exaltation; and the fortunate node of the Moon is conjoined with him in the tenth also, which is an irrefragible argument of honour and preferment. It is also to be observed that the Sun is lord of the second house, and disposes of the Moon, the querent's significatrix; and thus shews that his preferment should be in the military line. And as a watery sign rises upon his ascendant, and occupies the cusp of his ninth house, and as Mercury, lord of his third house, is posited in his ninth, it declares he shall be subject to an employment upon water; and being in Scorpio, a fixed sign, denotes the querent shall be subject to a long continuance upon the water, and at a great distance from home. Venus being likewise in the same sign, in the triplicity of Mars, and Mars in the triplicity of Venus, and in sextile aspect of each other, denotes he shall hereafter meet with a number of friends, and prove remarkably fortunate in his post. This post is represented by the situation of the Moon in Leo, and Mars in Taurus, and the Sun in Aries, to be a command on board ship, over soldiers or marines; and this he acknowledged was what he had been soliciting for, and what I told him he would certainly succeed in.

He then requested me to ascertain the length of time in which I supposed this command would be given him. I took notice of the degree the Moon was in, and what applications she had made. I observed she had lately been in trine aspect of the Sun, which strongly prompted the querent to push forward for promotion; and her next application being to a trine with her fortunate node, declares this promotion shall be very shortly attained, though with difficulty, because she is at the same
time

time forming a quartile aspect with Mars, which shews that some person of consequence is endeavouring to exclude him, in order to make way for another person. I further informed him that the men under his command would prove faithful and obedient; and that he himself would be fortunate and successful in executing his commission, and gain considerable honour and applause. The truth of this prediction was very soon afterwards exemplified, in the rapid progress the querent made in all the acquirements of honour and prosperity, and I have frequently had the pleasure of receiving his thanks for the information I gave him on the above occasion.

QUESTION XVI. On IMPRISONMENT.

A person of credit, during the late war, being taken up on suspicion of giving private information to the enemy, or of aiding and assisting in such a traitorous correspondence, was committed for trial at the ensuing assizes; and his wife, under all the horrors of distress and affliction, came to enquire of me how the matter would terminate, whether her husband would suffer death, or be acquitted of the crime laid to his charge. The anxiety of the poor woman was a sufficient proof of the sincerity of her desire, and therefore, having taken down the precise time of the day, I erected the following scheme to resolve this question.



Sagittarius being upon the cusp of the ascendant, Jupiter is lord thereof, and the querent's significator. Gemini descends on the cusp of the seventh, and gives Mercury as significator of the husband; the twelfth house signifies the prison, and the prisoner's prosecutors; the tenth house and its lord denotes the judge; and the fourth house declares the trial, or termination of the matter.

Now Mercury, the lord of the seventh house, and significator of the husband, is posited in the twelfth, the house of imprisonment, and is disposed of by Mars, the significator of private enemies, who is posited in the tenth house or medium cœli, which here signifies the house of justice and mercy. The ascendant denotes the prisoner's open enemies or accusers; and as Jupiter is posited therein, strong, and in conjunction of Saturn, lord of the second, it shews his prosecutors are persons of rank and power, who are possessed of every ability to carry on the prosecution against him. The Moon, lady of the house of death, being in the fourth, in trine to the ascendant, shews that the accusation or indictment is of such a nature as threatens the prisoner's life. But finding the Dragon's tail in the tenth, and the part of fortune in the sixth, disposed of by Venus, and at the same time in opposition to Mercury, the prisoner's significator, I was clearly of opinion that the distribution of money among those who appeared to be his friends, would greatly tend to save his life, and facilitate his enlargement.

Finding the Moon, lady of the eighth house of the figure, posited in the fourth, and going to an opposition of Mars and Venus, I hereby imagined the prisoner would run a great hazard of his life in attempting to escape out of prison, by being fired upon; and this I found afterwards happened, though no further mischief ensued. I next considered the application of the Moon, after her separation from the above aspects, and find her going to a propitious trine aspect with Jupiter, the significator of his enemies, and from thence applies to an opposition of the Sun, and to a trine of Saturn; and as Saturn is the lord of his eighth house, and the Moon lady of his second, I judged that he should escape the hand of justice, by being admitted an evidence, which in the course of a few months afterwards really happened, to the preservation of his own life, but to the destruction of that of his accomplice.

Thus have I given sufficient examples of the verity and utility of Astrology in the questionnaire way; which though not of so much importance, nor always attended with so much certainty as the genethliacal, yet it is not to be wholly discarded, since in many cases, as we have
abundantly

abundantly shewn, it may safely be relied on. I shall therefore dismiss this part of the science, with once more observing, that horary questions should never be made use of when the querent's nativity can be had; as so much more certainty depends upon the one, than upon the other, and of course affords greater satisfaction to the person who bends his mind to the knowledge of futurity.

Before I enter upon the management of nativities, it will not be improper, in this place, to give the rules, by which the reader may be enabled to ascertain the kind of person each planet represents when significator, in all or any of the twelve signs of the zodiack. By the help of these, it is easy to determine what kind of person the new-born babe will be, when it arrives to years of maturity; and we can also, by the same means, as truly describe the stature, complexion, make, and disposition of a person we never saw, provided the true time of birth be previously known. These rules are therefore absolutely necessary to be well understood by every person who is desirous of calculating a nativity.

PERSONS described by SATURN in the TWELVE SIGNS of the ZODIACK.

SATURN in the sign *Aries* represents a person of a fresh ruddy complexion, spare, and large boned, full face, deep voice, dark hair, with little beard; addicted to self commendation and praise; and given to boasting of valour and courageous undertakings, when there is but little cause; being generally a contentious quarrelsome bravado, and consequently very ill natured.

Saturn in *Taurus* describes an uncomely person, of a heavy, lumpish, awkward appearance, with dark hair, ruff skin, middling stature, of a rugged uneven disposition, inclinable to vicious and sordid actions, unless the fortunate stars, by their propitious rays, modify and temper this otherwise baneful influence.

Saturn in *Gemini* represents a person of a moderately tall stature, of a dark sanguine complexion, oval visage, and well proportioned body, the hair either dark brown or black. The native is generally very ingenious, but unfortunate in most of his undertakings; his disposition is naturally perverse, selfish, and crafty, and therefore warily to be dealt with.

Saturn in *Cancer* denotes one of a weak and infirm constitution of body, of a thin middling stature, rather ill proportioned, and sometimes
crooked;

crooked ; a pale meagre countenance, sad brown hair, and languid eyes ; of a morose and jealous disposition, leaning to vicious inclinations, and very deceitful in his dealings.

Saturn in *Leo* gives a person of a moderately large stature, broad round shoulders, wide chest, light brown hair, of a surly austere aspect, rather lean, and hollow eyed, large bones and muscles, and bends or stoops forward in going. The qualities of the mind and disposition are tolerably good, and carry an appearance of nobleness and generosity ; though somewhat passionate, and eager of revenge, but neither courageous nor valiant when put to the test.

Saturn in *Virgo* represents a person of a tall spare body, swarthy complexion, dark brown or black hair, and much of it ; a long visage, and solid countenance, but generally an unfortunate person, much inclined to melancholy, and retaining anger long ; a projector of many curiosities to little purpose, studious, subtle, and reserved ; and unless some other configurations of the planets contradict, is too much addicted to pilfering, and indirect dealing.

Saturn in *Libra* describes a person above the middle stature, tolerably handsome, brown hair, an oval face, a large nose and forehead, a moderately clear complexion, yet not beautiful ; nor willing to entertain low or mean thoughts of themselves, somewhat prodigal in expences, and consequently rarely leave any considerable estate behind them for their children to enjoy ; they are easily moved to controversy and debate, and often come off victors.

Saturn in *Scorpio* represents a person of a middling stature, a squat thick well set body, broad shoulders, black or dark hair, and usually short and thick ; very quarrelsome and contentious, delights to create mischief, and to promote violent and dangerous actions, though to his own detriment and infelicity.

Saturn in *Sagittarius* usually gives a full stature, brown hair, the body very conformable and decent, the complexion not much amiss ; a disposition sufficiently obliging, not courteous, but moderately frugal, rarely profuse, but somewhat cholerick, and by no means able to bear an affront, yet willing to do good to all, and sometimes too apt to comply and rashly make such promises as cannot conveniently be performed without prejudice ; a real lover of his friend, and merciful to an enemy.

Saturn in *Capricorn* personates a lean raw-boned person, with dark brown or black hair, a rough skin, a middle stature, rather inclined to brevity than tallness, an obscure fallow complexion, little eyes, long visage, and an ill posture in going; for the qualities of the mind, Saturn so posited, and significator, usually gives a discontented, melancholy, peevish person, covetous of the goods of this life, not addicted to use many words, a lover of the earth, and all things of profit produced from thence, fearful, subject to retain anger, and rarely wants a reasonable portion of gravity.

Saturn in *Aquaries* represents a full stature, a large head and face, the body rather inclinable to corpulency than otherwise, dark brown hair, and a clear complexion, a sober graceful deportment, very affable and courteous, of an excellent searching fancy, and generally a very happy proficient in what he labours after, whether in sciences, or curious arts, apt to conceit and think well of his own powers and abilities, and therefore subject to no ill-becoming pride; but naturally a person of a very pregnant genius.

Saturn in *Pisces* represents a person of a middle stature, pale complexion, with hair tending to blackness, a large head, and a full eye, sometimes the teeth distorted, not very comely, yet active, and too much inclined to dissimulation, contentious, malicious, and prone to many ill-actions, which are abated as the person grows in years, not loquacious, but very deliberate; in fine it denotes an uncertain fickle person in most things, one that is able to present a good outside, but will prove in the end fraudulent and deceitful, and therefore warily to be confided in.

PERSONS represented by JUPITER in each of the TWELVE SIGNS.

JUPITER in *Aries* describes a middle statured person, of a ruddy complexion, with light brown or flaxen hair, quick and piercing eyes, a high nose, and sometimes pimples in the face; an oval visage, the body rather lean than corpulent; but generally a person of a noble and free disposition, one that loves a good outside, and to demean himself with much generosity amongst his friends and associates, and consequently very obliging and complacent.

Jupiter in *Taurus* gives a person of a middle stature, well set, a swarthy complexion, brown rugged hair, somewhat curling or frizzled, a well compacted body, but not decent, the disposition reasonably good,
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the judgment sound, and a person of no contemptible deportment, a lover of the female sex, and generally good natured, and free to such objects as deserve charity and compassion.

Jupiter in *Gemini* represents a decent well composed body, with sanguine complexion not very clear, a person above a middle stature, rather tall than otherwise, brown hair, full becoming eyes, a graceful deportment, very affable and courteous, a gentle, mild, obliging person, an admirer of the female sex, especially those of the most refined wit and beauty, a general lover of learning ; but if Jupiter be near violent fixed stars, it renders the person rash and unstable in his actions, and consequently inimical to himself, and unacceptable to others.

Jupiter in *Cancer* gives a person of a middle stature, a pale, unwholesome, sickly complexion, fleshy, or inclinable to corpulency, dark brown hair, an oval face, and the body mostly disproportioned ; a busy loquacious person, too apt to intermeddle with other men's affairs, conceited and high, has no mean thoughts of his own abilities, a great lover of women, fortunate by water, and delights to be thereon, and yet a person of very little courage or valour, unless his significator be well beheld of Mars.

Jupiter in *Leo* represents a strong, well proportioned body, tall of stature, light brown or yellowish curling hair, ruddy complexion, full eye, and a person sufficiently comely ; in disposition very noble minded, courageous, magnanimous, lofty, delighting in valiant warlike actions and achievements, he proves a terror to his enemies, and a person that scorns to bend to an adversary, but will encounter with any danger or hazard for the sake of honour.

Jupiter in *Virgo* gives a person of a reasonable full stature, brown hair tending to blackness, ruddy complexion, but not fair or clear, a well-built person, and one we term handsome, having a due proportion and conformity in all the members ; in disposition somewhat cholerick, and ambitious of honour, inclinable to boasting, studious, yet covetous, and through rashness subject to losses in estate ; in fine, not easily wrought upon by any person.

Jupiter in *Libra* personates a compleat body, an inviting countenance, a most clear complexion, a full eye, an upright stature, rather tall than otherwise, not gross but slender, an oval face, a light brown hair, sometimes

times flaxen, subject to pimples in the face ; of a very mild disposition and winning behaviour, a great delighter in noble exercises and recreations, obliging to all persons ; and consequently gains much honour and esteem.

Jupiter in *Scorpio* represents a person of middle stature, a well compacted body, brown hair, a full fleshy face, a dull complexion ; but in disposition, a lofty proud ambitious person ; one that desires and endeavours to bear rule over his equals, resolute, and illnatured, covetous, and guilty of too much subtlety in all his actions ; and therefore ought warily to be dealt with by those who shall be concerned with such a person.

Jupiter in *Sagittarius* gives an upright tall stature of body, chesnut coloured hair, oval face, ruddy complexion, much beard, a good eye, a person every way decently composed ; in disposition, very courteous and affable, of a most noble graceful deportment and behaviour, just in all his actions, and injurious to none, generally a great lover of horses ; and in fine, a most accomplished person, deserving commendation, and more than ordinary respect from all persons with whom he converses and associates.

Jupiter in *Capricorn* gives a mean stature of body, a pale complexion, thin face, little head, not much beard, a small weakly person generally, yet ingenious, brown hair, sometimes the beard lighter of colour than the hair of the head ; in qualities and conditions not very commendable, low spirited, peevish, not very active, nor fortunate in the world, unless some other testimonies assist ; in fine, a very helpless, indigent, harmless person.

Jupiter in *Aquaries* personates a middle stature, brown hair, indifferently well set, a clear complexion, rather a corpulent body than otherwise, and well compacted ; in disposition chearful and affable, hurtful to none, but obliging to all, delights in decent and moderate recreation, very just and merciful, even to those that are enemies ; in short, a very good humoured laborious industrious person, rarely guilty of any extravagance, but generally of a very commendable disposition and deportment.

Jupiter in *Pisces* describes a person of a middling stature, of a dark complexion, fleshy body, and light brown hair, a harmless creature, yet
studious

studious in profound matters, and endowed with very excellent natural parts and acquirements, fortunate upon the water, and one that gains love from those he hath conversation with, sometimes proves a reasonable good friend, and delights in good company, if the Moon dart her quartile, or opposite aspects.

Jupiter usually signifies good teeth, as Saturn doth the contrary, and sometimes produces some apparent mark in the fore-teeth; Jupiter in an airy sign, gives broad fore-teeth; in a fiery sign, crooked, or distorted; in an earthy sign, foul teeth; but in a watery sign, the teeth decay suddenly, and grow black and rotten, and this the more certain if Jupiter be in any bad aspect of Saturn or Mars, or in conjunction with the Dragon's Tail.

When Jupiter is significator, and posited in a watery sign, the person is fat and comely; in an airy sign, more strong and corpulent, with a decent comeliness and proportion of body; in an earthy sign, a well composed body, not fat nor lean, but a mediocrity, provided he have not much latitude, and in no aspect with other planets; but if in a fiery sign, the body is rather square, than corpulent. If Jupiter be significator and posited in a watery sign, the person has some impediment in his speech, or speaks with great deliberation; this the more certain, if in quartile or opposition to Mercury.

PERSONS described by MARS in each of the TWELVE SIGNS.

MARS in *Aries* represents a person of a middle stature, of a swarthy complexion, well set, large bones, light hair, or sometimes red and curling, an austere countenance; if Mars be occidental, the complexion is more ruddy, and the body more smooth, if oriental, the person is taller of stature, and the complexion not so swarthy, and it renders the native more comely and valiant; in disposition, Mars in Aries ever shews a bold, confident, undaunted person, cholerick, lofty, desirous to bear rule over others, and scorns to subject himself to any person; a true lover of war, and often gains preferment and great advancement thereby.

Mars in *Taurus* gives a middle statured person, well set, rather short than tall, pretty corpulent, of no clear complexion, brown or black rugged hair, a broad face, wide mouth, generally a well set body, sometimes ruddy, and marked in the face; it represents a profligate person, one that gives himself much liberty in all manner of vicious actions, as gaming,
drinking,

drinking, wenching, &c. and in fine, a very treacherous, debauched, ill-natured, unfortunate person, unless the fortunes interpose their friendly rays. If Mars be near the Pleiades, this description is aggravated.

Mars in *Gemini* personates a reasonably tall stature, black or brown hair; the beginning of the sign gives it lighter; if it falls near Aldebaran, the complexion is tending to sanguine, the body well proportioned, and the members conformable, but a very unsettled person in most of his actions, yet ingenious in many things, though unfortunate in all; and generally lives in some mean condition, shifting here and there, exercising his wits for a livelihood.

Mars in *Cancer* gives a short person, of bad complexion, brown hair, and much of it, a disproportioned body, sometimes crooked, and the condition of the mind for the most part as crooked; a dull sottish person, of few or no commendable actions, unfortunate, always engaged in some servile or mean employment, and is rarely capable of better.

Mars in *Leo* gives a strong able bodied person, of a sun-burnt complexion, tall, with light flaxen hair, large limbs, and great eyes a haughty cholerick person, whose passion too often overflows his reason, delights in warlike exercises; as shooting, riding, fighting, &c. but naturally a noble generous free spirited person, especially to such as observe him, and endeavour to oblige him.

Mars in *Virgo* gives a middle statured well proportioned body, black or dark brown hair, the complexion swarthy, and sometimes a scar or blemish in the face, a haughty revengeful person, too subject to passion, and apt to retain an injury a long time in his memory, very humour-some and difficult to be pleased, conceited, but generally unfortunate in all, or most of his actions.

Mars in *Libra* gives a well proportioned body, somewhat tall, light brown hair, oval face, and sanguine complexion, a brisk chearful aspect, a lover of the female sex, conceited of his own abilities, inclinable to boasting, delights in noble recreations, loves neatness in his apparel, and is generally beloved of women, but often to his prejudice.

Mars in *Scorpio* gives a well-set middle stature, black curling hair, broad face, corpulent body, and swarthy complexion; in disposition a
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very ill-humoured person, passionate, quarrelsome, unfociable, rash, revengeful, and ungrateful; but notwithstanding his ill-nature, he has some good qualities intermixed with them; a person of a quick and ready apprehension, and becomes excellent in any thing his active fancy leads him to the inspection of.

Mars in *Sagittarius* gives a tall person with a well proportioned body, neatly compacted, sanguine complexion, brown hair, oval visage, quick eye, a person of a large heart, and of a cholerick hasty disposition, yet a chearful, merry, jovial companion, active, courageous, loquacious, delights in neatness, and loves to hear himself applauded by others; and is in fine of no contemptible humour or temper.

Mars in *Capricorn* gives a mean stature, a lean body, an ill complexion, and black lank hair, a thin face, little head, but an ingenious person, and of a reasonably good disposition, a penetrating fancy, and generally very fortunate and happy in most of his undertakings.

Mars in *Aquaries* describes one of a well composed body, reasonably corpulent, reddish or sandy coloured hair, a moderately clear complexion, middle stature, but of a turbulent spirit, too much addicted to controversy, many times to the detriment of body and estate, if other testimonies do not occur.

Mars in *Pisces* gives a mean statured person, rather short and fleshy than otherwise, no handsome body nor good complexion, a light brown for fair flaxen hair, a sottish kind of debauched person, very dull and stupid, yet a lover of women, a mere dissembler, an idle companion, not a friend to himself or others.

If Mars be in conjunction, quartile, or opposition of Saturn, or with the Dragon's tail, and they in angles, then the native is more fierce and violent; in fiery signs he is cholerick and hasty, and many times hath a falling in of the cheeks; in other signs the face is more full and fleshy; Mars in earthy signs renders the native of a sullen temper, not courteous or affable; in airy signs, more free and obliging; in watery signs, somewhat stupid and sottish, unless he be well beheld of Jupiter, Sol, or Luna; their friendly aspects doth something meliorate the aforesaid significations; which must be warily considered by the ingenious artist in his judgment; as also the nature of those fixed stars that are joined to the particular significators.

PERSONS described by the MOON in each of the TWELVE SIGNS.

The Moon in *Aries* describes a person of an indifferent stature of body, a round face, light brown or flaxen hair, reasonably corpulent or fleshy, and a moderately good complexion; in disposition a mutable person, rash and passionate, ambitious of honour, and of an aspiring fancy, but rarely fortunate, or at least continues but a short time in such a condition.

The Moon in *Taurus* gives a well composed body, of a middle stature rather inclinable to brevity, a corpulent strong body, of no clear complexion, brown or black hair; a person of a gentle disposition and obliging temper, of sober carriage and deportment, just in all his actions, and consequently gains respect from all persons he converses with; and also easily attains preferment in the world, suitable to his degree and quality of birth.

The Moon in *Gemini* personates a well composed body, and tall, brown hair, good complexion, not sanguine or pale, but between both; the members well proportioned, and the body very upright and comely; the disposition not commendable, but rather offensive; an ingenious subtle person, remarkably crafty, yet generally unfortunate, unless other testimonies assist.

The Moon in *Cancer* represents a middle statured person, well proportioned and fleshy, a round full face, brown hair, pale dusky complexion; in disposition flexible, jocular, and pleasant, often addicted to good fellowship, very harmless, and generally well beloved; fortunate in most affairs, yet mutable and uncertain in his resolves, but free from passion or rash actions.

The Moon in *Leo* denotes a person somewhat above a middle stature, a well proportioned body, strong and large boned, sanguine complexion, light brown hair, full face, large eyes; in disposition a lofty, proud, aspiring person, very ambitious of honour, desirous to bear rule over others, but abhors servitude or subjection, and rarely proves a fortunate person.

The Moon in *Virgo* signifies a person something above the middle stature, brown or black hair, an oval face, something of a ruddy complexion, in disposition an ingenious person, melancholy, very reserved, covetous, unfortunate, and rarely performs any commendable action.

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The Moon in *Libra* signifies a well composed body, neatly compacted, moderately tall of stature, smooth light brown hair, and sanguine complexion mixed with white; the disposition no less pleasant, a very jocund person, a lover of mirth and recreation, as also very well respected of the female sex in general. If a woman, she will be admired, or at least courted by many lovers; yet subject to misfortunes, unless Venus be well placed, and in good aspect to the Sun, Moon, or Jupiter.

The Moon in *Scorpio* represents an ill fashioned person, thick and short, fleshy, and of a very obscure complexion, brown or black hair, and in short a very ill-disposed person, and rarely qualified with any good humours, sottish, malicious, and treacherous, unless alleviated with good education, or the Moon be in some good aspect of the fortunes; if a female, she rarely lives free from severe censure, and not without desert, except the Moon be befriended by some benevolent configuration of good planets.

The Moon in *Sagittarius* gives an handsome well proportioned body, an oval face, bright brown hair, and sanguine complexion, a generous free-spirited person, passionate for a short time, ambitious, aiming at great things, and generally of an obliging temper, and consequently gains respect of such persons as he associates with.

The Moon in *Capricorn* signifies a person of a low stature, and of an ill complexion, a spare thin body and face, brown or black hair; sometimes a defect or weakness in the knees, and at best no strong bodied person; one of small activity or ingenuity; inclinable notwithstanding to debauchery, and mean actions, which renders him a person of but low esteem; yet if the Moon receives the friendly rays of Jupiter, the Sun, or Venus, from good places of the figure, the disposition is thereby much corrected.

The Moon in *Aquaries* gives a person of a middle stature, not tall nor short, but between both, the body well proportioned, but rather corpulent, brown hair, and clear sanguine complexion; an ingenious person, of a very affable courteous disposition, inoffensive to all, loves curious and moderate recreation; apt for invention, which consequently shews an active fancy, a pregnant brain, and is rarely guilty of any unworthy action.

The Moon in *Pisces* describes a person of a mean or low stature of body, and the complexion rather pale than otherwise, the hair a bright brown, the body plump or fat, a person not much delighting in action; unless those of the worst kind, and unfortunate in most undertakings, neither good for himself, or others; the disposition may be somewhat meliorated, provided the Moon be posited in a good place of the figure, and in aspect with good and adjuvant planets, which must also be considered of all the planets in their particular significations, especially of the disposition and qualities of the mind, throughout all the twelve signs.

PERSONS represented by VENUS in each of the TWELVE SIGNS.

Venus in *Aries* gives a middle stature, rather slender than gross bodied, light hair, and usually some marks or scars in the face, a good complexion, but generally a very unfortunate pensive person, neither lucky to himself, or to any other he has concerns with, the reason is, because Venus receives her detriment in Aries.

Venus in *Taurus* gives a comely person, of mean stature, a ruddy complexion, but not clear, brown hair, and plump body, not gross, but decently composed, a mild tempered person, of a winning disposition, fortunate in most of his actions; injurious to none, but rather obliging to all, thereby gaining a general respect from most persons he converses with.

Venus in *Gemini* usually gives a person above a middle stature, reasonably tall, a slender well composed strait body, brown hair, and a moderately clear complexion; in disposition a good humoured loving person, very liberal to such as appear fit objects of charity, and is easily wrought upon to do good, being a lover of all just actions, and rarely guilty of any thing which is dishonourable or unworthy.

Venus in *Cancer* generally represents a short stature, round face, sickly pale complexion, light coloured hair, and a reasonably corpulent body; in disposition an idle sloathful person, too much addicted to good fellowship and recreations of the meaner sort; but puts the best side outward, and seems to be in earnest when he is not; in fine, it shews a very mutable inconstant person in most of his actions.

Venus in *Leo* gives a reasonably tall person, and the members well compacted, clear complexion, round face, full eye, sometimes freckles

in the face, light brown or flaxen hair, and many times of a sandy red; in disposition not to be disliked, moderately passionate, soon angry, and quickly over; of a generous free disposition, a little addicted to pride but not in the extreme; often indisposed in body, but not much prejudiced thereby; a sociable good humoured person in general.

Venus in *Virgo* gives a tall well proportioned body, an oval face, sad brown or black hair, dark complexion, an ingenious person and a good orator, but somewhat unfortunate in most of his affairs; a subtle active person, of an aspiring fancy, but rarely attains his desires.

Venus in *Libra* gives an upright tall person, a decent composed body, and a conformity in all the members; sanguine complexion, brown hair, sometimes freckles in the face, and dimples in the cheeks; in disposition, a person of an obliging deportment, and generally well beloved of most he has any dealings or conversation with.

Venus in *Scorpio* represents a well set body, reasonably corpulent, a broad face, dusky complexion, and sad brown or black hair; but in disposition a very debauched person, too subject to contention and envy; guilty of many vicious actions, and this the rather if Venus happens to be in any ill aspect with Saturn or Mars.

Venus in *Sagittarius* gives a person rather tall than otherwise, of a moderate clear complexion, tending to sanguine, brown hair, oval visage, and a very proportionable Body in general; in disposition very generous, one that aims at no mean or base things; a commendable deportment, something proud, and a little passionate; yet in general of a good temper, and no way to be disliked, delighting in harmless recreations; and in fine a very obliging fortunate person.

Venus in *Capricorn* represents a mean stature, rather inclining to brevity than otherwise; of a pale sickly complexion, thin faced, dark hair tending to black; in disposition none of the best, a general lover of women; or if a woman, a delighter in the courtship and dalliance of men; one that loves pleasure; not fortunate, but too subject to change his station, and suffer sudden catastrophes in his affairs.

Venus in *Aquaries* personates a handsome decent composed body, reasonably corpulent, clear complexion, and brown hair generally, but sometimes of a flaxen colour; in quality and disposition exceeding good
and

and commendable; a very affable courteous person, inclinable to few or no vicious actions, one that loves civil recreation, a peaceable quiet person, obliging to all, fortunate in his affairs, and well respected by his friends and acquaintance in general.

Venus in *Pisces* personates a middle statured body, of a moderate good complexion, between pale and ruddy, a round face, brown hair, sometimes flaxen, with a dimple in the chin, a fleshy plump person; in disposition a good humoured creature, just in his actions, very mild and peaceable: ingenious, but somewhat mutable in his resolutions, and moderately fortunate in the world.

PERSONS described by MERCURY in each of the TWELVE SIGNS.

Mercury in *Aries* gives a body of a mean stature, spare and thin, an oval face, light brown hair, subject to curling; no clear complexion, a very ill disposed mind, and much addicted to theft, and such like unworthy actions.

Mercury in *Taurus* gives a person neither tall nor very short of stature, but a well set corpulent body, of a swarthy sun-burnt complexion, brown hair, short and thick; in disposition a very sloathful idle person, one that loves his ease and his belly well, and takes pleasure amongst women, to his own detriment and misfortune.

Mercury in *Gemini* gives a reasonably tall person, an upright strait body, every way well composed, brown hair, and good complexion; in disposition very ingenious, a good orator, and sometimes becomes a very cunning lawyer, or a person dealing in books, &c. In short, Mercury in Gemini gives a person that well understands his own interest, and is rarely overcome by the most subtle politician, nor deluded by the most crafty knave that he may have occasion to encounter with; but generally out-wits the most cunning sophistry, especially if Mercury be no way afflicted.

Mercury in *Cancer* personates a low, or short stature of body, of an ill complexion, sad hair, thin face, sharp nose, and little eyes; and in disposition a mere dissembler, a sottish kind of pot-companion, and light fingered; also an ill-natured person, unless the Moon and Jupiter be in good aspect with Mercury.

Mercury in *Leo* gives a person of a pretty large stature of body, but no clear complexion, rather swarthy or sun-burnt, light brown hair, round face, full eye, and a broad or high nose; in disposition a hasty cholerick proud conceited person, ambitious of honour, a boaster, and too often subject to contention.

Mercury in *Virgo* describes a tall, slender, well proportioned person, dark brown or black hair, no clear complexion; a long visage, and an austere aspect; in disposition and qualities of mind a most ingenious person, a profound wit, and searching fancy, capable of attaining divers languages, besides other rare accomplishments; and this in a greater degree, provided Mercury be free from affliction. But it must be understood, that every person who has Mercury for their significator, and so posited, must not expect such qualifications, for the capacity of birth, parents, and education, must also be considered, and guide every judicious artist in his judgment.

Mercury in *Libra* describes a decent composed body, rather tall than otherwise, light brown smooth hair, ruddy or sanguine complexion, the body reasonably corpulent; in disposition a very just and virtuous person, prudent, a lover and promoter of learning. In short, a person most happily qualified with both natural and acquired accomplishments.

Mercury in *Scorpio* gives a person of a mean stature, well set, broad shoulders, swarthy complexion, sad brown hair curling, with an ill composed body; such a person is very subtle, a lover of the female sex, inclinable to company, and does many acts of good fellowship, ingenious, and studious for the promotion of his own interest.

Mercury in *Sagittarius* personates a tall stature, a well shaped body, not corpulent, but rather large boned and spare, an oval face, brown hair, ruddy complexion, and large nose; for qualities and conditions, passionate but soon over; too rash in his actions, which many times occasion his own detriment, but good conditioned in general, and delights in noble things, yet rarely attains his ends.

Mercury in *Capricorn* signifies a person of mean stature, thin face, brown hair, and dusky complexion, sometimes bow legged, or some defect in those members; in disposition peevish, discontented, and unfortunate, without other testimonies concur; in fine, an impotent dejected person.

Mercury in *Aquaries* denotes a person of an indifferent stature of body, reasonably corpulent and fleshy, a good clear complexion, brown hair, full face; in disposition an ingenious obliging person, inclinable to the study of arts and sciences, of a pregnant wit, and apt to find out many curious inventions.

Mercury in *Pisces* gives a person of a low stature, brown hair, thin face, of a pale or sickly complexion, generally very hairy upon the body; in disposition a repining disconsolate person, yet a lover of women, and addicted to drinking; and consequently the greatest enemy to himself.

PERSONS described by the SUN in each of the TWELVE SIGNS.

The SUN posited in *Aries*, which is accounted his exaltation, describes a person of a reasonable stature of body, strong and well composed, a good complexion, though not very clear, light hair, flaxen, or yellowish, a noble spirit, very courageous and valiant, delights in all warlike actions, gains victory and honour thereby, appears a terror to his enemies, and makes himself famous in his generation, sometimes even beyond his capacity of birth.

The Sun in *Taurus* represents a short well set person, with brown hair, not very comely, a dark complexion, wide mouth, great nose, broad face, a good confident bold person, sufficiently strong, and not a little proud, delighting much in opposing others, and generally becomes conqueror.

The Sun in *Gemini* represents a well proportioned body, of sanguine complexion, above the middle stature, brown hair, a person of a good disposition, affable, and courteous to all, not very fortunate in any affairs, subject to the checks and controulment of others, and patiently passes over slight abuses, which shews him to be a very mild tempered person.

The Sun in *Cancer* personates or represents a mean stature, of an ill complexion, with some deformity in the face, very unhealthy aspect, brown hair, and an ill proportioned body, but very harmless and innocent; chearful, and a lover of the females, also an admirer of musick, dancing, and such kind of recreations, but cares not to follow any employment, to all kinds of which he appears undisposed and averse.

The Sun in *Leo* gives a strong well proportioned person, of a very sanguine complexion, light brown or yellowish hair, full face, and large eyes, sometimes a mark or scar in the face, a very honest person, faithful to his friends, punctual in the performance of his promise, yet delights to take his pleasure, is ambitious of honour, whether in war or otherwise ; and usually promotes all things in order thereto.

The Sun in *Virgo* gives a person somewhat above the middle stature, a well proportioned body, not corpulent, but rather slender, good complexion, the hair brown, and much of it ; in disposition an ingenious, chearful person, enjoying all decent recreations, particularly those which delight the ear and the palate.

The Sun in *Libra* gives an upright strait body, an oval face, and ruddy chearful complexion, light hair, full eyes, sometimes pimples in the face. The Sun in *Libra* signifies a very unfortunate person in all, or most of his actions, especially in warlike affairs ; for therein he is sure to come off with dishonour, if he escapes other dangers, unless his significator be befriended by some potent benignant planet.

The Sun in *Scorpio* gives a square body, full face, cloudy complexion, sun burnt, brown hair, and a very plump fleshy body in general ; in disposition, an ingenious person, but of a rugged nature, ambitious of honour, one that would not willingly admit of an equal ; fortunate upon the seas, or in the practice of physic.

The Sun in *Sagittarius* gives a tall well proportioned comely person, with an oval visage, sanguine complexion, and light brown hair ; for qualities and disposition, a very lofty proud spirited person, aiming at great things, and too severe in the exercise of his power ; yet some honourable exploits are performed by him, which adds much to his commendation, and renders him conspicuous.

The Sun in *Capricorn* usually represents a mean stature, a sickly complexion, brown hair not curling, an oval face, a spare thin body, not decently composed, but rather a disproportion in the members thereof ; in disposition very just in his actions, thereby gaining love and friendship ; sometimes passionate, a favourer of the female sex, and in general a good humoured person to those he hath conversation with.

The Sun in *Aquaries* describes a person of a middle stature, a corpulent body, decently composed, a round full face, light brown hair, and generally

generally a clear complexion ; the disposition moderately good, but subject to ostentation, and desirous to bear rule, but free from malicious actions against any one.

The Sun in *Pisces* gives a person rather short of stature, a round face, and an indifferent good complexion, light brown hair, sometimes flaxen, a reasonably plump or corpulent body, a general lover of the female sex, and of all kinds of pleasure ; addicts himself to gaming and feasting, many times to his own detriment ; yet a person very harmless to others, injures none but himself by too much extravagance and prodigality.

Brief OBSERVATIONS in drawing a Description from the PLANET
that is LORD of the ASCENDANT.

I. If no planet be in aspect with the lord of the ascendant, then judge of the native wholly by him, without any regard to the sign in which he is posited.

II. If the lord of the ascendant be retrograde, or in his fall, or detriment, then describe the native with due reference to the nature of that sign in which he is so posited.

III. If the lord of the ascendant behold the ascendant at the time of birth, then judge by the nature of the sign upon the cusp of the ascendant.

IV. If two planets happen to be in aspect with the ascendant, take your judgment from him who is most perfect or partile, and posited in his own house, rather than from him who is in his exaltation.—
These observations are to be considered as well in regard to the disposition and qualities of the mind, as in the description and corporature of the body.

The ART of CALCULATING NATIVITIES
made PLAIN and EASY.

A NATIVITY, or Geniture, is the very moment of birth, or precise time of a child's coming into the world, and in which he is made a visible member of the creation. In this moment it is that the stars begin to act and operate their influence upon the new-born infant, by the power or intervention of those angels who rule and govern the constellations then level with the horizon, or that ascend upon the horoscope, according to that saying of St. Jerome, in his comment upon the eighteenth chapter of St. Matthew, where he says, *Great is the dignity of souls, for every one at their first coming into the world, have an angel appointed for their custody and safety.* And as it is from these configurations that we are enabled to point out the incidents of the native's future life, so is it absolutely necessary that the very instant of birth should be well and minutely ascertained, in order to arrive at correctness and certainty in these speculations. It must be obvious to every one that the celestial bodies are in perpetual motion, and therefore every quarter of an hour must considerably vary their position; as does also different parallels from any one given point of the heavens; and hence it is that the latitude, as well as the true time of birth, becomes so absolutely necessary in calculating, or bringing up the directions of a nativity.

By knowing the place of birth, the latitude is easily ascertained; but to determine the precise time of a native's emerging from the womb, is a circumstance that has been always found difficult and precarious; not only on account of the inattention of nurses and midwives to this most interesting event, but also by reason of the difference and uncertainty of almost all clocks, watches, and dials, in reference to the Sun. Wherefore the ancient professors of this art, to remove the errors in the common or estimate time of birth, have contrived several ways of rectifying a nativity; and have given such rules for this purpose, that the true time of birth may be thereby correctly ascertained. This rectification may be effected three different ways; first, by the *Trutinam Hermetis*, or Trutine of Hermes; secondly, by the *Animodar* of Ptolomy; and thirdly, by the *natural accidents of the native*. These three methods I shall explain fully, when I come to treat of the rectification of nativities; suffice it here to say, that the method mostly in use, and which is found liable to the least error, particularly in the genitures



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☀ 21.28
♂ 25.31
♀ 27.47

♂ 22.46
♀ 29.55

Goat

♂ 16.41.40
♀ 219.31

♂ 319.31
♂ 18.16
♀ 17.26
♂ 16.41.40
♂ 12.1

♂ 5
Jims

Ebenezer
Born January
A.M

Sibly
30th Nov 1751



Hydrus
♂ 22.12

♂ 41.14

♂ 44.47

genitures of grown persons, is that of rectifying by such accidents as might have befallen them during their past life.

As the doctrine of nativities is the very essence of Astrology, and the principal criterion by which mankind will judge of the utility and reasonableness of the science, it will be requisite for me in this place, to be as plain and circumstantial as possible. It cannot be unentertaining, nor wholly useless even to a common reader, much less to those who mean to study the art, to know the true grounds upon which this part of the science is founded; together with those aspects or configurations at birth, from which our predictions are framed; and the time also when their influence and effects will visibly operate upon the body or affairs of the native. In elucidating this subject, I shall be principally guided by the Quadripartite of the great Ptolomy; the truth and excellency of whose doctrine the experience of many ages, and the observations of the most intelligent professors of this art, have fully established and confirmed.

It is manifest to the most superficial observer, that a certain secret power is diffused through all things that are near the earth, according to the nature and properties of the firmament, and circum-ambient air; and to the power and influence of the luminaries, and other celestial bodies. The sun, being the superior luminary, and the fountain of life, governs all things that bear relation to the earth, not only by varying the seasons, and bringing to perfection the seeds of animals, and the fruitfulness of plants, the flowing of waters, and the mutation of bodies; but also the changes of the day, of heat and moisture, of dryness and cold, as it hath respect to the meridian, or mid-heaven.—The Moon also, being nearest to the earth, distils down an amazing influence, by which things animate and inanimate are affected and changed. Rivers are augmented and diminished, according to her light; the tides vary as she rises and sets; plants and animals, in whole or in part, increase and decrease with her. In the same manner the stars, fixed and erratic, as they keep on their uniform course, cause many appearances around us; for they produce cold and heat, and wind and rain, by which also things on earth are suitably governed; and their mutual configurations, as their influences co-operate with, or oppose one another, produce variations accordingly.

The power of the Sun is on all hands admitted to be most *prevalent*, as it is obviously most universal. The other heavenly bodies, according

to the variety of their aspects with the Sun, unite with, or resist his influence, agreeable to the nature and force of such aspects. This happens most frequently, and most forcibly, with the Moon, at all the changes. But these affections in the stars operate more obscurely, and employ longer time, according to their declination, or as they appear or disappear in our horizon. Hence then, by the rules of nature, and the testimony of our own reason and experience, it must be admitted, that of all the planets, the influence of the Sun is the most powerful ; and that the influence of the other planets have most energy, when the beams of the Sun co-operate with them. The Moon likewise, by reason of her swiftness, and proximity to the earth, modifies and conveys these influences to sublunary bodies, with a force superior to all the other stars. And these influences are always most powerful, and most visible in their effects, when this mediation of the Moon is exercised in conveying the influences of the stars to the Sun, or of the Sun to the other stars, and thence to the earth. But in defining these varying properties and effects, particular regard must be had to the latitude, declination, rising and setting of the stars both fixed and erratic, especially those which approach nearest to the ecliptic.

Whoever contemplates these premises, and attentively observes the aspects, will find that not only conjoined bodies are subject to the configurations of the stars, but also the buddings and perfection of seeds are framed and formed according to the quality with which the heavenly matter and circum-ambient air is endued. The observant husbandman and shepherd preconjecture the proper seasons for seed-sowing, planting, and procreation of animals, by consulting the state of the winds, and the face of the sky. The skilful mariner likewise prepares against the dangers of an approaching storm, by similar observations ; but they are frequently deceived for want of better experience, and an adequate knowledge of the courses and effects of the heavenly bodies, which when exactly understood, conduce to an almost certain prescience herein. For it is found, that he who correctly knows the motions of the stars, and their configurations with the Sun and Moon ; and is not ignorant of the times, nor the place, nor the aspects ; and is well skilled in the simple ways of nature, can admirably foretel, in any season, the proper state and temperature of the air ; as that it will be hotter and moister, or colder or dryer, according to the nature and properties of the respective rays of the stars and Moon configured with the Sun. And as these speculations are founded upon the most simple principles of nature, as that the Sun is hot and dry, and the Moon is cold and moist, and the observa-

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tions deduced herefrom are seldom known to vary ; so, by similar qualities and observations, and by rules equally well founded, we obtain a legal and an extensive prescience respecting Man. For from the natural state of the ambient and heavenly matter at the time of the construction of the body, it is easy to know in general, the quality and temperature of each person born ; that such shall be the formation of his body, and such the disposition of his mind, and such the future events, advantageous or disadvantageous, of his life, according to the state of the heavens at that particular time, whether qualified for the production of such a temper, or whether inimical to it. Thus a presage is not only possible, by the laws of nature, but proper and necessary to the wisdom and well-being of society.

The errors of those who do not understand the fundamental principles of this learning, have doubtless afforded strong and plausible reasons to the bulk of mankind, for discarding it altogether, and for considering those events which others have more successfully ascertained, to be the effects of mere chance. But surely a doctrine is not to be rejected, because some of its followers are vicious or ignorant. In this speculation, above all others, reasonable allowances should be made, as well for the weakness of human comprehension, as for the great and undefinable extent of the contemplation. Much depends upon the ability of the physician, in modifying and proportioning his prescription, not only to correspond with the state of the disease, but also with the temperature and constitution of the patient. In the subject under consideration, a judgment no less sagacious is absolutely necessary ; because the quality of the heavenly matter is often conjectural, and the mixtures of different aspects and influences are sometimes so complicated, that the brightest understanding can scarcely arrange them with precision.

But the consideration of Nativities, in points which relate to the particular temper and disposition of respective persons, hath other causes in nature too apt to be forgotten, or perhaps lightly passed over as circumstances of no moment. But it is undeniably true, and must be admitted on all hands, that the place of birth, will often make considerable difference in those who are born ; and though the seed be the same from which they are procreated, and though the constitution of the heavens be the same, yet the diversities of countries wherein they are born, will naturally produce a difference in their bodies and minds. Besides this, a different education and custom, will form a different disposition and manner of life ; as does also the different situations or classes
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in which mankind are brought up, and to which they are accustomed. Therefore he who does not attentively consider each of these distinctions, and unite them judiciously with the causes produced by the ambient and heavenly matter, will meet with great uncertainty in his conclusions. For although the power of heaven is confessedly the greatest, and with these all the others are conceived as adjuvant causes, yet they do not always assume the circum-ambient matter as a concause; consequently those who attempt to predict from the motion of the heavenly bodies alone, without due reference to these considerations, will entail contempt upon themselves, and disgrace upon the science.

But that astrological predictions are possible, and to be defined with great precision, when properly managed, is an assertion most true, and which I flatter myself, I have already made manifest. It remains, therefore, that we speak of the advantages of this benevolent dispensation of providence; for if a foreknowledge be advantageous or necessary to the safety and future happiness of the soul, what can be more so in respect of the body, since it affords not only temporal delight, happiness, and pleasure, but enables us to understand things both divine and human? Whatever happens in the course of nature, either necessarily, or accidentally, that materially affects our prosperity or adversity, and either prolongs life, or destroys it, if they happen suddenly and unexpected, confound with fear, or transport with joy; but if they are foreknown, they fortify the mind by such foreknowledge, and prepare it for sustaining the best or worst occurrences, with calmness and serenity. In what respect therefore is man superior to the irrational part of the creation, if he cannot bear to know the hour of his dissolution? The terms of our existence, as every day's experience repeatedly shews, is that we must suffer death. Where then, to minds fraught with reason and integrity, can be the horror, the distress, or calamity, of knowing the time when that certain event shall take place? To men of a virtuous habit, such a knowledge must be invaluable; and to those of less scrupulous principles, it cannot be unwelcome, provided reason or philosophy make up any part of their constitution. To men of the most exemplary conduct, it affords fit opportunity of adjusting their temporal concerns, and relieves them under the distresses and afflictions of this life, by ascertaining the period of their sufferings, and by giving them hopes of retribution and reward in that which will succeed. To the inconsiderate, and worldly minded, it not only gives the same advantages, but begets in them a proper sense of the more important concerns of that endless state of existence, "from whence no traveller returns." For these grand purposes

purposes chiefly, the all-wise and benevolent hand of providence seems to have pointed out to mankind the Art of Prescience and Prediction; not to say any thing of the innumerable less important concerns of human affairs, which may often times afford singular advantage and happiness to individuals, as well as to states and societies, by being thus timely forewarned of what shall hereafter come to pass. And surely I need not mention a stronger instance of the advantages of prescience, than what will naturally arise from the observation of every man of experience, when he looks back upon the occurrences of his past life, and recollects but half the losses and inconveniences he has sustained, only for want of that foreknowledge in worldly affairs, which the art of prediction supplies.

We are not however to believe, that the accidents and events of life so befall men, as though a law were set over them by some indissoluble cause from above, by which they are of necessity brought to pass, no other cause being able to oppose or prevent them. It were unphilosophical and absurd thus to imagine; for the motion of the heavenly bodies is immutable by divine law, and the mutation of earthly things is disposed of and revealed by a natural generation and order, which the superior cause follows by accident. It is also to be observed, that many things happen to man, not only by reason of the natural and proper quality of the heavenly matter, but also by the operation of some more universal causes; as by great mutations and mixtures of the elements, plagues and pestilences, and floods and conflagrations are produced, by which multitudes are at once swept away, and perish under one common fatality. Thus greater causes always overcome the lesser, and the stronger the weaker; and whenever the stronger power prevails in any great mutation, the more general effects we have been speaking of, happen.—Other things likewise happen to individuals, because the natural property of each is overcome by the contrariety of the circum-ambient matter, whether the antipathy thereof be small, or fortuitous. Now this being admitted, it becomes apparent that of those things which happen generally and particularly, be the accident whatever it may, whose first cause is strong and irresistible, and no other cause having power to withstand it, come to pass wholly by necessity. But those accidents which have a weaker cause are overthrown, if any other cause, able to withstand it, is found; and if such a resisting cause appears not, then those accidents happen agreeable to the nature and impulse of their first cause; and they are produced not through the strength of the cause, nor by necessity, but because the antipathy by which it might have been destroyed, is neither known, nor to be defined. Thus it happens to all things that have a natural cause and beginning, as metals, stones,
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plants, animals, wounds, sickness, affections, &c. some of which work necessarily, and others not, except when something is found of sufficient strength to oppose their efficient power. Hence it is demonstrable, that though simple causes have natural properties peculiar to themselves, yet there are other causes equally simple, which operate in contact with those of the former, and by which the bare simple nature of each is changed by mutation into a third quality, which differs in nature from either of the former; according to which such simple natural properties are either partly or wholly changed, or otherwise frustrated or diverted. As for example, in the weather, the Sun, in his own simple nature, is the fountain of light and heat; but being joined with Saturn, never fails, if not prevented by some other apparent cause, both in winter and summer, to produce cold and cloudy weather. But if Mars happens to be joined in configuration with them, the case is altered, and instead of cold, the weather will not fail, in summer, to be hot and sultry, though at the same time cloudy, coruscous, and disorderly; and in winter, remarkably close and warm, though lowering and turbulent; more especially if attended with a new or full Moon. These are facts founded upon rational hypothesis, and proved by long experience and constant observation.

These preliminaries being laid down, and considered as the groundwork of Astrology, it follows that those who would wish to be proficient in it, should learn to predict futurities after a natural way, by such prescience as nature has pointed out; and not by an inconsiderate or vain opinion that this shall happen, because it hath many great and efficient causes, which it is impossible to resist; or that this shall not happen, because it hath resisting affections. Calculators of nativities, therefore, when they speak of those things which may come to pass, can do it in no other way, conformable to truth and nature, but by the power and effects of the circum-ambient matter or aspects, which being more or less inclined to such a temperature, will produce such an accident, stature of body, or disposition of mind. As when a physician asserts that an ulcer will eat away or putrify, or a naturalist that the loadstone will attract iron; not because it is necessary that the ulcer should eat away or putrify, or the loadstone attract; but if the contraries are not known, nor their effects prevented, these circumstances will assuredly happen, according to the cause and consequences of things, as they have been from the beginning of the world. Thus it happens, and thus we ought to judge, in the calculation of nativities; for those events which perpetually fall in upon all human affairs, are produced according to the succession of natural order, either because things that may oppose and
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prevent are not found, or because they are not known. And again, events known naturally, and according to order, and those things being found which disagree and oppose, they are then either wholly prevented, or else come to pass with very small effect, and are scarcely visible in their operation.

Now seeing there is both in generals and particulars such a consequence, it is curious to remark, that though many people believe in *generals*, and allow it is possible to prognosticate upon that system, and also think it advantageous towards preservation and health; yet in *particulars* they will not allow the same operations to have any force. For many confess they know the proper seasons, and the signification of the fixed stars, and the aspects of the Moon, and they observe them for the establishment of their health, and to reduce their constitutions to a good and regular temperature, in summer by cooling medicaments, and in winter by heating. They also observe the significations of the fixed stars, for the purposes of navigation; and they plant, and sow, and forward vegetation, by observing the different aspects of the Moon; and no one supposes these general effects either impossible or useless. But in particulars, as of cold or heat, which increase and decrease in their proper temper, and by the properties and mixtures of other matter, they neither believe it possible to foretel, or conceive that we may be preserved from the consequences attending them. But the cause of this opinion, is the difficulty of knowing particulars, and the management of them with precision and truth; and because men are seldom found of so penetrating a comprehension, that none of the contraries be hidden from their view; hence the opposing power or influence, for the most part not being joined with a foreknowledge in the effect produced by first causes without impediment, they judge of things simply, as though immutable and impossible to be prevented. But as in the art of prediction its possibility appears worthy of consideration, although it is not altogether infallible, this preservative part is certainly worthy of particular regard, since it may bring relief to many, though not a perfect cure to all. For this reason the Egyptians, finding the efficacy of this art, every where joined physic to prognostic astronomy; and hence it is apparent, that if they had thought futurities could not be removed or diverted, they would never have prescribed certain remedies and preservatives against the effect of the ambient, present or to come, whether in general or particular cases; they therefore sought out a method at once advantageous and profitable, that by astrology the quality of the subjacent temperaments, and the accidents which come to pass by the influence of the heavenly bodies, might be discovered and known; but by
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the medical art, to distinguish the sympathies and antipathies of each, and to understand the natural cure of present diseases, and the true mode of preservation from future. For without this species of astronomick knowledge the medical art is found in many cases to fail; tho' I am ready to allow that there are not remedies to be found for all bodies and diseases.

These observations become clear and obvious, from a consideration of the planets and their aspects. The Sun is found by nature to cause heat and dryness in a moderate degree. His power and influence is most visible to our senses, by reason of his magnitude, and the manifest mutation of the seasons; for by how much the nearer he approaches to our vertical point, by so much the more he stirs up heat in us, and subjects us to his nature. But the nature of the moon is chiefly moistening; for being nearer the earth, she exhales the vapours of all moist bodies, and thus evidently affects all moist things, and putrifies them; but because of her analogy with the Sun, she moderately participates of heat. The planet Saturn cools and dries, because he is far distant from the heat of the Sun, and vapours of the earth; but he cools most abundantly, and dries most moderately. The other planets also receive virtue according to the configurations they make with the Sun and Moon. Mars drieth much, and burns, because of his hot and fiery nature; but the influence of Jupiter is temperate, because he moves between the coldness of Saturn, and the heat of Mars. Venus hath nearly the same temperature, but in a different measure, because of her vicinity to the Sun; she moistens most, as does the Moon, through the greatness of their light, by which they assume the moisture of the vapours of the earth. Mercury sometimes dries, and sometimes moistens; according to his position and configuration with other stars. Hence arise the four principal humours, from whence all bodies are engendered. Two of them are generative and active, the hot, and the moist; for by these are all things joined together, and increased: and two are corruptive and hurtful; the dry, and the cold; for by these all things are dissolved, and destroyed. Wherefore two of the planets, viz. Jupiter and Venus, are defined to be Beneficks, because of their benevolent temperature, and because heat and moisture equally abounds in them; and likewise the Moon, for the same reasons. But Saturn and Mars being of an opposite nature, are defined to be of a malevolent and destructive influence, by reason of the extreme cold of the one, and the violent heat of the other. But the Sun and Mercury being of a controvertible nature, are found to produce both these influences, according to the nature, force, and quality of the aspects or configurations they make with other bodies.

As

As there are four distinct humours or qualities incident to the planets, so are there two primary sexes by which they are distinguished, namely, the masculine, and the feminine. The feminine planets partake principally of moisture ; therefore the Moon and Venus are termed feminine, because moisture chiefly abounds in them. But Saturn, Jupiter, Mars, and the Sun, are masculine, because they heat and dry with the greater energy. Mercury, in point of sex, is considered indifferently, because he equally dries or moistens, as occasion may be. The stars are likewise considered as to sex, according to their position with the Sun. When they are oriental, and going before the Sun, they become masculine ; but when they are occidental, and follow the Sun, they are feminine. The two apparent distinctions of time, called day and night, are also divided into sexes. The day, because of its heat and activity, is termed masculine ; and the night, because of its moisture, and conveniency for rest, feminine ; therefore the Moon and Venus are nocturnal, and the Sun and Jupiter diurnal ; but Mercury is in this respect also indifferent, diurnal when in an oriental situation, and nocturnal, when occidental. But the two malevolent planets Saturn and Mars are considered diurnal and nocturnal, not according to their quality and nature, as heat to heat, but contrary ; for a good temperament taking its like, maketh the good greater ; and unlike mixed with evil, destroys much of that evil ; therefore Saturn, as cold, is joined to the heat of the day ; and Mars, as dry, to the moisture of the night. So each of them becoming moderate in their influences will appear consonant to the conditions which give the temperament. It is also to be remarked, that a planet is *diurnal*, when in a diurnal nativity above the earth, and in a nocturnal nativity under the earth ; but *nocturnal*, when in a nocturnal nativity above the earth, or in a diurnal nativity under the earth.

Now the influences and effects of the planets have lesser or greater force, according to their aspects and configurations with the Sun ; for the Moon along her increase, from her first appearance to the first quarter, is moistening ; from the first quarter to her full, she warms ; from the full to the last quarter she dries ; and from the last quarter till she is hid, she is cold. The planets matutine to the first station, are more moist ; from the first station till they rise at night, they are more heating ; from their rising at night to the second station, they dry more ; and from the second station they cool more. The first station is when a planet begins to be retrograde ; and the second station when from retrogradation it becomes direct ; and they begin to rise at night, when in opposition to the * Sun. Thus the power of these va-

* The rising and setting of the stars are threefold ; cosmical, achronical, and heliacal.—Cosmical rising, is when a star or planet ascends the horizon with the same degree and mi-

rious affections being mixed among themselves, produce many differences of quality in the circum-ambient matter which continually surrounds us; the proper and distinct power of which alternately prevailing, is changed more or less by the force of other configurations. To these effects, the operation of the fixed stars in general contribute not a little. Those of the greatest magnitude, are the most powerful and efficacious; and those in or near the ecliptic, have more energy than those remote from it. The bright stars have more influence than the dull and languid; those of a red colour, partake of the quality of Mars; those of a lead colour operate with similar effects to Saturn; and so of the others, according to their affinity with the planets, as hath been already explained. Stars which have northern latitude and declination, affect us most; and with south latitude, the more southern. Those situated in the zenith, influence more than those which are more remote; and such as are in partile conjunction or antiscion of any planet, or which rise or set, or culminate with any planet, have a more than ordinary power and influence; but of themselves the fixed stars emit no rays.

The four angles of the horoscope, or cardinal houses of heaven, from whence the general winds take their rise, must likewise be considered. The oriental angle is possessed of great dryness; for when the Sun arrives there, those things which were moistened by the night, begin to dry; and the winds which blow from thence, commonly called east-winds, are very drying, and without moisture. The angle of the south is most hot, because the Sun being there culminate, burns and heats with greater energy, because our mid-heaven declines to the south; wherefore the winds proceeding from thence, commonly called south winds, are hot and filling. But the occidental angle is moist, because when the Sun arrives there, those things which were dried in the day, begin to be moistened; consequently the winds blowing from thence, commonly called west-winds, are free from thickness or moisture. The northern angle or point lying towards the Bears, is most cold, because the culminating Sun, in respect to that part of the earth which we inhabit, declines most from it; for which reason the winds blowing from that quarter are generally cold and freezing. The perfect knowledge of these things is very necessary to enable us to distinguish the mixture of particulars; for

nute of the ecliptic in which the Sun is; and Cosmical setting is, when a star or planet sets exactly when the Sun rises. Achronical rising, is when a star rises above the horizon at Sun setting; and Achronical setting is, when a star sets with the Sun. Heliacal rising, is when a star which before was hid by the rays of the Sun, begins to appear in the east; and Heliacal setting is, when a star which before was seen, is hidden under the Sun beams, and disappears.

it is apparent, that according to the constitution of the seasons, of ages, and of the angles, the efficient power and influence of the stars vary; and when there is no contrary constitution, the stars have a stronger influence, because it is unmixed; for in heating, they that are most hot, are most powerful; and in moist constitutions, those are most powerful which are of a moistening nature. But when the constitution is contrary, they are weaker, by reason of the temperament and mixture of contrariety, effected by the heating stars in cold constitutions, and by the moist in dry. In the same manner each of the other constitutions have power, according to the proportion of their mixtures. To these we may join the mutual properties of the twelve signs of the zodiack; for their general temperatures are agreeable to the seasons subject to each sign; and they obtain some other qualities arising from their analogy to the Sun, Moon, and stars; and these considerations of the agreement or disagreement of the natures and mixtures of the various influences of the stars, signs, and parts of heaven, are of no small consequence in astrological contemplations.

Of the twelve signs, some are termed tropicks, some equinoctial, some fixed, and others bicorporal. The tropicks are two; the first from the summer solstice, the thirty degrees of Cancer; and the other from the winter solstice, the thirty degrees of Capricorn. These are called tropicks, because when the Sun is posited in the beginning of these signs, he turns back out of the course of latitude or declination, to the contraries, making summer by his entering into Cancer, and winter by his passage into Capricorn. There are also two of the signs equinoctial; one from the vernal equinox, which is Aries; the other from the autumnal equinox, which is Libra. These are so termed, because whenever the Sun enters the beginning of them, he makes the days and nights equal all the world over.

Of the other eight signs, four are fixed, and four bicorporal. The fixed, are those which follow the tropical and equinoctial; because when the Sun is posited in any of these, the cold or heat, or dryness or moisture of the seasons, which began while the Sun was in the tropicks or equinoctials, more strongly affect us, and the constitution of the seasons is more forcibly felt; not because their condition is naturally such, but because we being no longer under such a constitution, become more sensible of its power. The bicorporal follow the fixed; and because they are between the fixed and the tropicks, they partake of the nature of both constitutions.

Again,

Again, fix of the twelve signs are named masculine and diurnal ; and six feminine and nocturnal. And because the night is always next to the day, and the feminine is joined to the masculine, they are placed one after another by turns. The beginning is taken from Aries, because the moisture of the spring is the beginning of the seasons ; and because the masculine virtue is predominant, and the active power before the passive. Therefore the signs Aries and Libra are esteemed masculine and diurnal ; for these describe the equinoctial circle ; and the prime mutation, and strongest motion of all, is caused by them. The other signs are alternately placed one after another, in their proper order ; and from the form and quality of them, some are termed four-footed ; others terrestrial, some commanding, and others fruitful. And to renew them in the mind of the reader, it may not be improper to distinguish them here. Aries, Gemini, Leo, Libra, Sagittarius, and Aquaries, are masculine and commanding. Taurus, Cancer, Virgo, Scorpio, Capricorn, and Pisces, are feminine and obeying. Aries, Taurus, Leo, Sagittarius, and Capricorn are four-footed. Taurus, Virgo, and Capricorn are terrestrial. Cancer, Scorpio, and Pisces are fruitful. Again, Aries, Cancer, Libra, and Capricorn, are termed moveable. Taurus, Leo, Scorpio, and Aquaries, fixed. Gemini, Virgo, Sagittarius, and Pisces, common. Aries, Taurus, and Gemini, vernal. Cancer, Leo, and Virgo, estival. Libra, Scorpio, and Sagittarius, autumnal. Capricorn, Aquaries, and Pisces, hyemnal. Aries, Leo, and Sagittarius, are hot, dry, and fiery. Taurus, Virgo, and Capricorn, are cold, dry, and earthy. Gemini, Libra, and Aquaries, are hot, moist, and airy. Cancer, Scorpio, Pisces, Gemini, and Leo, are moist and watery ; and Virgo is barren.

Now from this disposition and temperature of the signs, are brought about the great ends and purposes of nature, by means of the aspects and positions of the planets configurated in them ; and it is upon these aspects and configurations that the art of prediction is grounded, and the events of futurity sought out and known. These aspects are of two sorts or classes, viz. Zodiacal, and Mundane. The principal zodiacal aspects are the sextile, quartile, trine, and opposition ; and though the conjunction cannot properly be termed an aspect, yet it may come under the more general name of a Familiarity, common to all the aspects. The conjunction is formed by two planets being bodily joined, or meeting in the same degree and minute of a sign. The sextile is formed by two planets, when they are two signs, or sixty degrees asunder ; the quartile, when three signs, or ninety degrees asunder ; the trine, when four signs, or one hundred an twenty degrees asunder ; and the opposition, when six signs, or one hundred and eighty degrees asunder ; which

which being just one half of the great circle, places the planets exactly facing one another. The lesser or inferior zodiacal aspects, are the semiquadrate of forty-five degrees; the quintile, of seventy-two degrees; the sesquiquadrate, of one hundred and thirty-five degrees; and the biquintile, of one hundred and forty-four degrees. And these are either partile or platick; partile, when the conjunction or aspect is made in the same degree and minute; and platick, when not configured in the same degree and minute, but only within the orbs of the aspecting planet. Moreover, these aspects are either dexter or sinister; dexter, when contrary to the succession of the signs, as a planet in Leo casts a sextile dexter to another planet in Taurus. Sinister aspects are according to the succession of the signs; agreeable to which, a planet in Aries casts his trine sinister to another in Leo; or one in Leo casts a trine sinister to another in Sagittarius.

Mundane aspects are those which are made in the meridional circle, in reference to the earth, and consist of only the sextile, quartile, trine, and opposition; though there are other familiarities which we call parallels, and these both mundane, and zodiacal. Of these familiarities, the conjunction is good with benevolent stars; but with malevolent, bad. The quintile, biquintile, sextile, and trine, are also good and fortunate; but the semiquadrate, sesquiquadrate, quartile, and opposition, are evil and unfortunate. These good and evil influences proceed more from the nature and quality of the stars, than from the nature of the signs they possess; for it is found that even good aspects of malefic planets will produce mischief, though not in so great a degree as the evil configurations.

Zodiacal Parallels, are what are commonly called Antiscians, and are nothing more than parallels of declination, or two points in the heavens at equal distances from the beginning of any of the tropics, or equinoctial points. For example; one planet in ten degrees of Aries, and another in twenty degrees of Pisces, are in zodiacal parallel to each other; or, in other words, one planet in twenty degrees of Pisces, casts its antiscian, or one parallel to ten degrees of Aries, and its contra-antiscian, or another parallel, to ten degrees of Libra. But in taking these, particular attention must be had to each of the planet's latitude, for want of which, great errors have been frequently made. For suppose the Moon to be posited in twenty-two degrees of Taurus, with five degrees of north latitude, her antiscian, or zodiacal parallel, taken in the common way, would fall in eight degrees of Leo, and her contra-antiscian in eight degrees of Aquaries; whereas the true antiscian falls in ten degrees of Cancer, which is no less than twenty-eight degrees from that

obtained in the common way, for there is exactly that difference between the ecliptical longitude of twenty-two degrees of Taurus, without latitude, and twenty-two degrees of Taurus, with five degrees of north latitude.

A planet thus considered, as having latitude, hath four zodiacal parallels; one at its body, one at its antiscional point, and the other two, at their opposite points. And hence, according to the example above stated, the Moon's parallels at her body full in twenty degrees of Gemini, and at the antiscional point in ten degrees of Cancer; and their opposite points, or contra-antiscians, fall in twenty degrees of Sagittarius, and in ten degrees of Capricorn. These antiscians, and contra-antiscians, are always of a benign and friendly nature, when formed by the benefick planets; but they are equally unbenign and unfortunate, when made by violent and malevolent stars.

As zodiacal parallels are only equal distances from the tropical and equinoctial circles, so Mundane parallels, by a parity of reason, are nothing more than a like equal distance from the horizontal or meridional points or circles. For example, a planet on the cusp of the twelfth house, is in parallel to the cusp of the second house, because it is exactly at the same distance from the ascendant or horizon that the twelfth is; and likewise in parallel to the eighth house, as being exactly the same distance from the tenth house or meridian, that the twelfth is. And as the zodiacal parallels are measured by the circle of the zodiack, so the mundane parallels are measured by the diurnal, or nocturnal arches; for just so long as the Sun, or any other planet will be in proceeding from the cusp of the twelfth house to the cusp of the tenth; just so long the same Sun or other planet will be in proceeding, on the same day, from the cusp of the tenth, to the cusp of the eighth house; and just so many hours and minutes of time as there are between the sun-rising and noon, just so many hours and minutes are there, the same day, between noon and sun-setting; hence the distance between the Sun's rising and setting, is nothing but the diurnal arch, which the meridian, or Sun's place at noon, cuts into two equal parts; and the distance between the Sun's setting and rising, constitutes the nocturnal arch. These mundane parallels have a two-fold consideration in directions; first simple, and according to natural order; and secondly, according to the *rapt motion* of the earth, or primum mobile, both of which must be attended to in the calculation of nativities.

Now there are signs dissociate and separate; and these are such as have no familiarity by any of the ways before mentioned; for they neither

ther command nor obey, nor mutually behold each other, nor are of equal power; but they are configured by one or five signs, and do not at all partake of the aspects, either by opposition, trine, quartile, or sextile. Hence they are termed *injuēt*; for being configured by one sign's distance, they are as it were distorted from each other; and those which behold by five signs, divide the whole circle of the zodiack into unequal parts. The signs under this description, are Aries, Gemini, Libra, and Sagittarius, which have no familiarity or aspect with Taurus or Scorpio; and the signs, Cancer, Virgo, Capricorn, and Pisces, have no familiarity with Leo or Aquaries.

But the planets have familiarity with all parts of the zodiack, by Houses, Trigons, Exaltations, and Terms. Cancer and Leo, approaching nearer to our vertical point than either of the others, and thereby producing heat and warmth, are for that reason defined to be the houses of the two great and primary luminaries: Leo is attributed to the Sun as masculine, and Cancer to the Moon, as feminine. Hence the semicircle of the zodiack from Leo to Capricorn is termed solar, and from Aquaries to Cancer lunar; in order that each planet should possess one sign for its house in each of the semicircles; the one bearing configuration to the Sun, and the other to the Moon, according to the motion of the sphere of each, and to their natural qualities. Saturn, therefore, being in nature cold, and inimical to heat, occupying the highest orb, and being at the greatest distance from the luminaries, takes for his houses the signs which are opposite to Cancer and Leo, namely, Aquaries and Capricorn, because these signs are by nature cold and winterly, and the aspects which are made by opposition do not combine to any good or benevolent purpose. Jupiter, because his orb is next below that of Saturn, assumes for his houses the two next signs, Sagittarius and Pisces, which are windy and fruitful, by reason of their trigonal respect to the luminaries, which is a situation proper for the production of good. Mars being next in order to Jupiter, and dry by nature, takes for his houses the two next signs, Aries and Scorpio, which are similar in their effects to Mars, by having malefic and mischievous radications with the luminaries. Venus being temperate, has for her houses the two next signs, Taurus and Libra, which are of a fruitful and prolific nature, and correspond with the luminaries by a sextile ray, and is never more than two signs distant from the Sun. Mercury being circumscribed by the orbs of all the other planets, takes for his houses Gemini and Virgo, and is never more than one sign distant from the central Sun, being the first planet next him.

The

The familiarities by triplicity are next to be considered by calculators of nativities ; for whereas a triplicity and figure of equal sides obtain an agreement ; so the circle of the zodiack is circumscribed by three circles, the equinoctial, and the two tropicks, and is divided into four equilateral triangles, which constitute these triplicities. The first is formed by the three masculine signs, Aries, Leo, and Sagittarius ; and it has for its Lords, the Sun, Jupiter, and Mars ; but Mars being of a contrary nature to the solar influence, he is excluded from bearing any government in this triplicity, and therefore the Sun has the rule by day, and Jupiter by night. Aries occupies the equinoctial circle, Leo the estival, and Sagittaries the winter. This trigon is principally northern, by reason of the dominion of Jupiter ; and it is windy and fruitful. It is also north-west, and receives a mixture of the north-west winds, because it is the house of Mars, which planet stirs up and governs those winds.

The second triplicity, which consists of Taurus, Virgo, and Capricorn, is under the government of the Moon and Venus. The Moon governs by night, and Venus, by day. Taurus is in the estival circle, Virgo in the equinoctial, and Capricorn in the winter. This triplicity, because of the dominion of Venus, is south ; for this star, being endued with a warming and moistening power, produces south winds ; and because Saturn has his house in Capricorn, in this triplicity, it likewise partakes of a mixture of the east-winds ; for Saturn being familiar to the oriental parts, by reason of the condition of the Sun, produces and governs the east-winds.

The third triplicity is formed of the signs Gemini, Libra, and Aquaries, three masculine signs, and is placed under the government of Saturn and Mercury ; Saturn rules by day, and Mercury by night ; Gemini is situate in the summer circle, Libra in the equinoctial, and Aquaries in the winter. This triplicity is chiefly eastern, on account of the government of Saturn ; but it becomes partly north-east, by the influence of Jupiter, on which account it assumes a mixture of the north-east winds.

The fourth triplicity, consisting of Cancer, Scorpio, and Pisces, is chiefly under Mars, who derives an influence here, on account of having his house in Scorpio ; but because the signs in this triplicity are feminine, the Moon by night, and Venus by day, rule jointly with Mars, and intermix their qualities and influences together. Cancer is situate in the estival circle, Scorpio in the winter, and Pisces in the equinoctial.

This triplicity is western, because of the dominion of Mars and the Moon; but assuming a mixture by the rule of Venus, it becomes in some measure south-west.

The familiarities by exaltation are thus occasioned; the Sun, when he enters Aries, makes his transit into the high and northern semicircle; but when he enters Libra, he passes into the low and southern semicircle. For this reason, the Sun has his exaltation in Aries, in which the days begin to lengthen, and the heating nature of the Sun begins to increase; and for the contrary reasons he receives his fall in Libra. Saturn being of an opposite nature to the Sun, has his exaltation in Libra, and his fall in Aries; for wheresoever heat is increased, cold is diminished; and where there is an augmentation of cold, heat is lessened. So the Moon, because she makes her conjunction with the Sun in Aries, and makes the beginning of the increase of her light in the first sign of her triplicity, which is Taurus, that is assigned for her exaltation. So Jupiter, the producer of northern and fruitful winds, when in Cancer, becomes more northerly, and acquires a greater increase of power; he therefore takes Cancer for his exaltation, and Capricorn for his fall. And since Mars is chiefly of a burning nature, and becomes most heating in Capricorn, because he is then in his most southern declination, he hath his exaltation in Capricorn, opposite to that of Jupiter, and his fall in Cancer. Again, Venus is naturally moistening, but mostly so when in Pisces; for which reason she assumes her exaltation in that sign, and takes her fall in Virgo. But Mercury being of an opposite nature, and mostly dry, takes the opposite sign Virgo for his exaltation, for then autumn, the driest part of the season, appears; and he has his fall in the sign Pisces.

Familiarities by Terms have been already largely explained in the former part of this work. But it is necessary to remark, that the beginning of the signs, and of the terms also, ought to be made from the beginning of the equinoctial and tropical signs; and this is manifest, because we see their natures, and powers, and familiarities, have not any other cause, but from the tropicks and equinoxes; for if other beginnings are appointed, we shall either be necessitated to use the nature of the signs no longer in the theory of judgments; or if we do admit them, we shall commit error by corrupting the distances, and dividing those from which influences are afforded them.

Besides these familiarities of the stars and signs, they also possess what are called their faces, thrones, and the like. Their proper face is when

each star keeps the same figure with the sun and moon, which its house bears to their houses. This is done when Venus makes a sexangular figure to the luminaries; to the sun, when she is occidental, and to the Moon when oriental, according to the succession of houses. They are also said to be in their thrones, when they have a power in the place they possess, according to the foregoing prerogatives, by two or more testimonies; for then their energy and influences are increased, because the familiarity of the ambient twelve signs co-operates therewith. They are likewise said to be in their joy, when, although they have no familiarity with the ambient signs, yet are so in respect to others of the same condition with them, and by which likeness there is found a communication by sympathy. So again, when they are found of an unlike and contrary condition, much of their power is diminished, by a new and mixed virtue arising from the different temperature of the ambient signs. Hence let it be understood, that when Mercury is one sign distant from the Sun, he is in his face; Venus, when two signs distant; Jupiter, when four signs distant; and Saturn, when five signs from the Sun.—The same observation holds good in respect of the Moon, but then the rule must be made in signs antecedent to her; as if the Moon were in Mercury, then Mercury would be so dignified in Leo; Venus in Cancer; Mars in Gemini, &c. The thrones of the planets are these; Saturn's throne is in Aquaries; Jupiter's in Sagittarius; Mars in Scorpio; the Sun's in Leo; Venus's in Taurus; Mercury's in Virgo; and the Moon's in Cancer.

The familiarities, by application and separation, are likewise to be considered in the Doctrine of Nativities. Those planets which precede, apply to those which follow; and they that follow, separate from those which precede. These applications and separations are likewise to be considered with respect to their latitude; for the lesser the latitude of planets in conjunction are, the more powerful will be their influence; and if two planets in conjunction have considerable latitude of different denominations, their influence will be thereby much lessened. This observation likewise holds good in directions; for the nearer any planet is to the ecliptic line, the greater will his influence be. Moreover, their effects are either strong or weak, in respect of the horizon; for when they are posited in the mid-heaven, or pass into the place succedent to the mid-heaven, they are very strong and powerful; the same also if they are in the horizon itself, or in any of the succedent houses, and more particularly when in oriental parts. But when they are in the imum cœli, or otherwise posited under the earth, their influence is very very weak, and of but little effect.

From

From all the foregoing considerations, it is evident that the efficient power of the stars, is deduced from their peculiar and natural aspects, or proportional distances, considered in respect of the Sun, the angles, and the quality of the ambient signs ; and by the power and influence of these aspects, are all astrological speculations governed. But how these aspects were first discovered, and their virtues and proportions ascertained, does no where appear ; though it might be no difficult task to account for both, upon philosophical, and mathematical principles, since nature every where, as well in the motions and effects of the heavenly bodies, as in all other arithmetical and geometrical respects, particularly celebrates those proportions above all others. Picus, speaking of the aspects, thinks mankind were led to the knowledge of them, by observing the different phases of the Moon ; for when she is new, horned, in her quarters, gibbosity, or at full, her forms are still changed at these proportioned distances from the Sun ; besides which, it is to be observed that in her annual revolutions she is constantly found about the trine of her own place in the beginning of the former year.

Other astronomers, of established reputation, have likewise observed, that nature particularly points to every configuration, while we consider the motions of the other planets. Abohazer judiciously affirms, that the two inferior planets, in their stations, describe the ark proper to a quartile aspect ; and Pliny also recommends to our observation the trine aspect, constantly formed by the stations of the three superior planets.— But above all, it cannot be considered without great admiration, how wonderfully nature hath nobilitated all the aspects in the motions of Saturn and Jupiter. For as their conjunctions are rare, and happen but once in twenty years, so hath nature evermore disposed these conjunctions in the most remarkable parts of the zodiack, that is, in such signs only as behold each other in an equilateral triangle inscribed. For between any two great conjunctions of Saturn and Jupiter, there are nineteen Egyptian years, three hundred and eighteen days, and thirteen hours, in which space of time those planets are moved from the place of their former conjunctions eight signs and almost three degrees ; which excess of three degrees is the cause why after ten conjunctions they pass from one triplicity to another, and one triplicity continues one hundred ninety-eight equal years, two hundred sixty-five days, (the intercalary day of every fourth year omitted) and ten hours. But the revolution of all the triplicities is finished only once in seven hundred ninety-four equal years, three hundred thirty-one days, and sixteen hours ; or otherwise, in seven hundred ninety-four Julian years, one hundred thirty-three days, and sixteen hours, which being doubled, amounts to one thousand

thousand five hundred and eighty-eight, which number of years those authors are thought to have respected, who considered the year 1588, from the birth of Christ, would prove so fatal.

From hence therefore it is, and not without sufficient cause, that they are termed great conjunctions, both happening rarely, and abiding in one triplicity almost two hundred years together, and not completing all the triplicities of the zodiack in much less than eight hundred years; consequently they have not yet gone through all the triplicities eight times since the beginning of the world. Neither are the other aspects formed by these planets to pass unnoticed; for whoever observes when Saturn and Jupiter behold each other by an opposition or quartile aspect, they will evidently perceive that they still carry such a regard to the signs or places of their preceeding and next conjunctions, as evermore to irradiate the one and the other with an opposition, sextile, quartile, or trine aspect; which I think is a sufficient proof that nature hath allured us to the consideration of the archs formed by these aspects in the particular motion of each respective planet.

To confirm the virtues and effects of these aspects, we need only consider what physicians are taught by experience, namely, that the crisis of all acute diseases have a palpable and extraordinary sympathy with all these five configurations of the Moon, made to her place at the beginning of the disease. Or as a further proof, we need only refer to what has already been said relative to the tides, which constantly observe the motions of the Moon, their spring and highest floods always concurring with her conjunction and opposition to the Sun, as the neaps and lowest tides always do to her quarters. And it is equally remarkable that the seas, in their daily ebbing and flowing upon every coast, have respect only to such azimuthal circles, as are in a quartile position when the Moon passes by them. Again, the Sun most evidently manifests great effects by the quartile aspect, since he modifies and governs the vicissitudes of seasons, or four quarters of the year, by his ingress into the four equinoctial and tropical points of the zodiack.

The power of these aspects is not injudiciously stated by Julius Firmicus, in the arithmetical observation which he makes of the number of signs agreeable to the aspects, 1, 2, 3, 4, 6, answering in progressive order to the conjunction, sextile, quartile, trine, and opposition; for these numbers only, and no others, will divide the zodiack, consisting of twelve signs; for which reason he makes them the only aliquat

aliquot parts of a circle. Ptolomy also added not a little to the dignity of these irradiations, when he first discovered the geometrical proportion which the subtenses of each of these archs bear in respect to the diameter of a circle. Others again, with no less ingenuity, have observed, that amongst all regular or ordinate figures that may be inscribed in a circle, though the same be infinite, there are none whose sides and angles carry away the prerogative at the circumference and centre, but those whose sides and angles are answerable to the subtenses and archs of their aspects. For amongst all ordinate planes that may be inscribed, there are no two whose sides joined together, have pre-eminence to occupy a semicircle, but the hexagon, quadrate, and equilateral triangle, answering to the sextile, quartile, and trine irradiated. The subtenſe therefore of a sextile aspect consists of two signs, and joined to the subtenſe of a trine, composed of four, being regular and equilateral, take up six signs, which is a complete semicircle. In like manner, the sides of a quadrate inscribed, subtending three signs, and twice reckoned, also occupy the moiety of a circle. And what the foregoing figures are said to perform, either doubled or joined together, may also be found in the aspect of opposition; for the diametrical line which passes from the place of conjunction to the opposite point, divides a circle into two equal parts, a circumstance which cannot be found in any other inscripts. For example, the side of a regular pentagon subtends seventy-two degrees; of an octagon but forty-five; the remainders of which archs, viz. one hundred and eight, and one hundred and thirty-five degrees, are not subtended by the sides of any ordinate figure.

And thus, as the subtenses of these aspects are the same with the sides of the foregoing inscripts, and only take up the circumference of a circle; so it is evident, that the angles at which they concur, are the same wherewith the ordinate planes take up the whole space about the centre. For if we consider the angle of a sextile aspect at the earth, it is all the same with that of an equilateral triangle consisting of sixty degrees, and contains two-thirds of a right angle; but six times two-thirds of a right angle make four right angles; wherefore six sextiles, equal to six equilateral triangles, fill the whole space about a point, which is equal to four right angles. Secondly, every angle of a quartile is a right angle, and the same with the angle of a rectangle quadrilateral figure, four of which fill a whole space. Thirdly, the angle which two stars in a trine make at the centre of the earth, is measured by an angle of one hundred and twenty degrees, which is equal to the angle of a regular hexagon, consisting of a right angle, and one-third; and taken three times, makes four right angles; wherefore three equila-

teral hexagons, or three trine aspects, also fill the whole space about the centre. To these we may likewise add the aspect of opposition; which consists of two right angles, and therefore being doubled, will perform the like operation with the rest; whilst any other figure of many angles, however joined together, will either fall short of four right angles, or else exceed them. For instance, the angle of a pentagon contains a right angle and one fifth over, wherefore three such angles placed about a point, will fall short of four right angles by two fifths of a right angle; whilst on the other hand, four such angles will exceed four right angles by four-fifths.

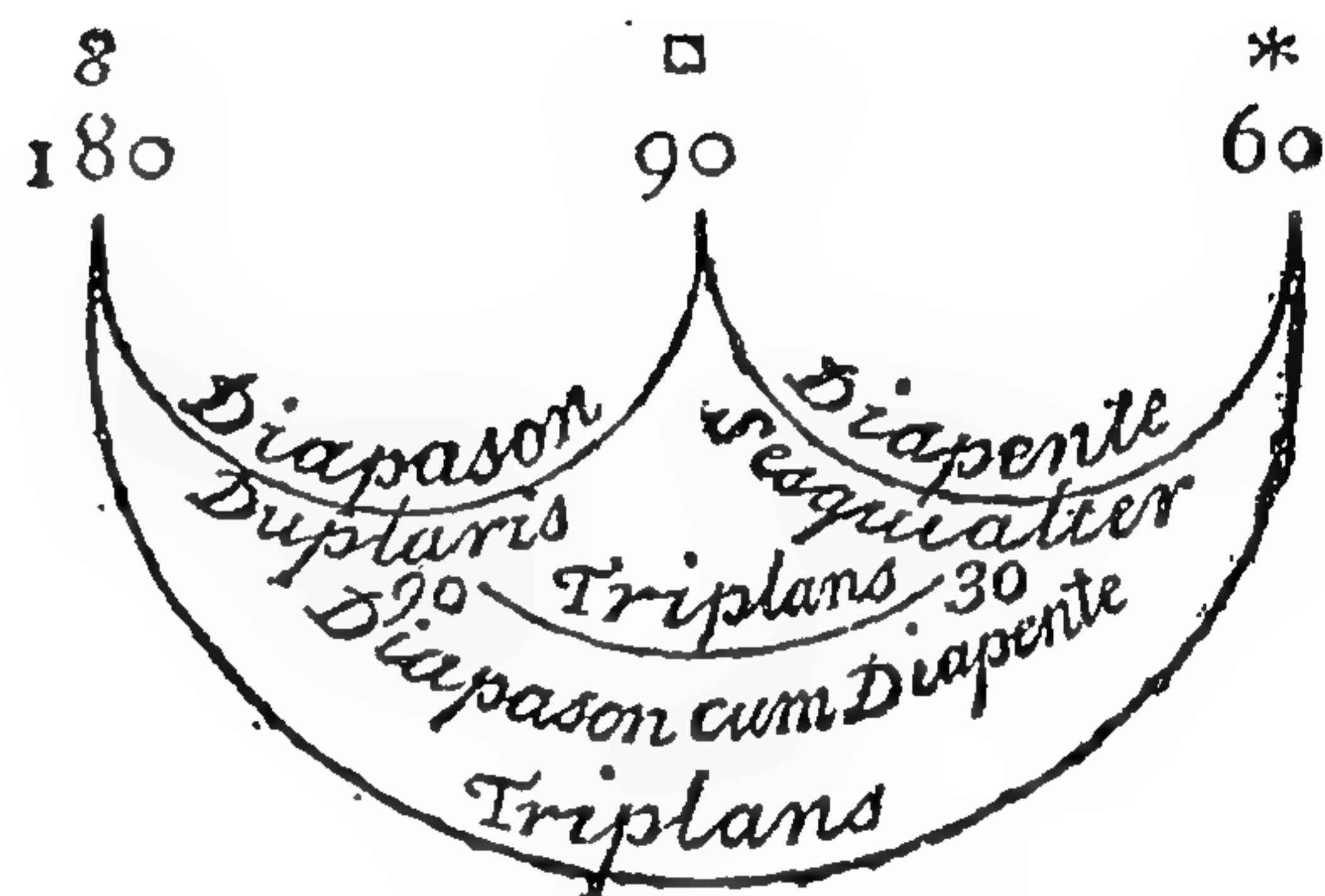
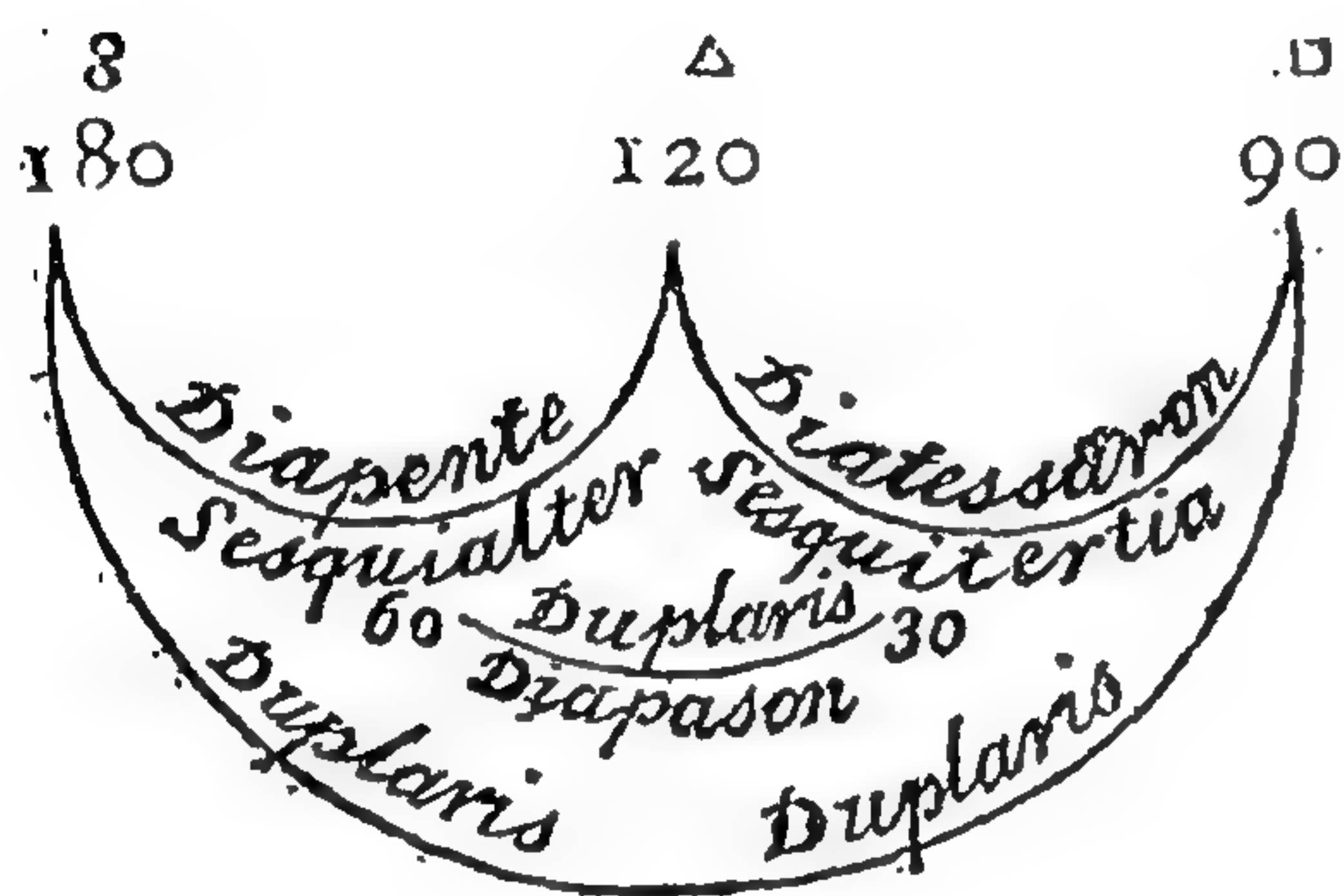
These speculations therefore duly considered, it were senseless to imagine that nature hath so many ways distinguished these remarkable irradiations of the stars in vain, or admonished us to a particular regard of them, by so many rare and secret operations, as well in the motion of the planets, as in their effects and proportions, if they were not endued with more force and virtue than any of the others. Hence it has given scope to the ingenuity and abilities of the learned to assign a cause, why these few configurations, above all the others, should be endued with such extraordinary efficacy. Nor has any reason yet been given, with more apparent probability, than that these proportions, whereof the aspects are found to consist, are precisely the same with those which are found in harmonical concords; for which reason it is supposed no less probable, that the rays of the stars in these proportioned distances, should powerfully affect the matter of all sublunary things, by the same rule that the like geometrical symmetry in sounds and voices should stir up the sense and passions of the hearer. And it is an established observation throughout the productions of nature, that where due proportion is not wanting, there she never fails to endue all her effects with such an height of perfection, as cannot but strike the sense and understanding of every observer. And thus it is even in artificial compositions, and in medicines; for we know those only to be most kind and sovereign, which observe a competent symmetry or temperature of the active and passive qualities. With great propriety, therefore, and with every appearance of truth, most of the learned agree with Ptolomy, that the cause of this wonderful efficacy in the foregoing aspects, proceeds in a great measure from harmonical proportion.

But more clearly to demonstrate this similitude or affinity between the proportions of the aspects, and the like distances observed in musical concords, we must understand that all harmony whatsoever originally springs from three such terms of numbers as respect each other in such
a manner

a manner, that their differences invariably retain the same proportion as is found between their extreams. For instance, in these three numbers, 6, 4, 3, answering to the signs of the opposition, trine, and quartile configurations, it is evident, if we compare the extreams with the mean, that 2 will be the difference between 6, the first, and 4, the second number; and 1 is in like manner between the middle or second, and 3, the third number; but 2 being double in proportion to 1, therefore 6, the first number, respects 3, the third number with the like proportion. The analogy of which proportions, as before stated, is found to be the basis of all music, arising wholly from these three simple concording distances, which by musicians are termed *diapente*, consisting of a sesquialter proportion, at 6 to 4; or, which is all the same, of three to two; *diateffaron*, compounded of a sesquitertia, as 4 to 3; and *diapason*, consisting of a double proportion, as 6 to 3, or 2 to 1; and is equal to the two first distances and proportions put together. For a sesquialter added to a sesquitertia, according to the rules of proportion, will produce a diapason, or double proportion, exactly such as is found between the former extreams compared together, viz. as 6 to 3. In like manner, by comparing the diapason with both these parts, that is, with the sesquialter and sesquitertia, according to the customary manner of supputating proportions, we are brought to the two other compounded or imperfect concords, so constituting the five first and natural distances in harmonical sounds, that being diversly and judiciously varied between themselves, produce an infinite variety of all kinds of melody.

After the same manner we find it, with regard to the light and influence of the heavens. For although there are other aspects attributed to the stars, both zodiacal and mundane, yet these five were anciently, and are even now observed as being most apt to action, and most powerful in their effects, namely, the conjunction, opposition, trine, quartile, and sextile; and there is nothing more certain, than that by the harmonical mixture of these proportioned beams, the generation and corruption of this mortal world is infinitely varied and governed. Wherefore, as the force of all harmony, so likewise the effectual reason of all action in the influence of the stars, is properly deduced from the aforesaid symmetry of these distances. But more fully to illustrate that the angles of the aspects, compared between themselves, concur with these harmonic proportions in music, let it be remembered, that stars in an opposite or diametrical aspect, are disjoined by the space of two right angles, which are measured with the arch of six signs, or one hundred and eighty degrees of circumference; and that the trine, consisting of four signs, or
one

one hundred and twenty degrees, constitutes one right angle, and one third of another ; also, that the quartile aspect takes up one entire right angle, and is subtended with the arch of three signs, or ninety degrees ; and likewise that a sextile is constituted but of two signs, or sixty degrees, which is two thirds of a right angle. This being admitted, if we now compare the two right angles of the opposition, taken together with the angles of the rest of the aspects, and either the trine placed between the opposition and the quartile, or the quartile between the opposition and the sextile, we shall find either way three numbers which admit all the laws of harmonic proportion, as becomes evident by the following figures *.



The first figure sufficiently explains itself ; but in the second, let the opposition be compared with the sextile, and it will be found to have a triple proportion to the same, compounded of a double and sesquialter proportion, as diapente is with diapason in music ; and hence it is found no simple or perfect aspect, but exactly answerable to B flat, the first imperfect or compounded concord in music, being a sixth from G *sol re ut* ; which is nevertheless in some respects esteemed perfect, because it bears the same division compared to D *sol re*, as the perfect concords do ; for it is half a fifth, and situate in the centre between *re ut* and D *sol re*. Again, the sextile aspect compared with the trine, is just one half thereof, which has been already proved to be in a sesquialter proportion to the opposition, as D *sol re* is to *re ut*, and therefore exactly corresponds with the diapente in music ; which I here take occasion to mention

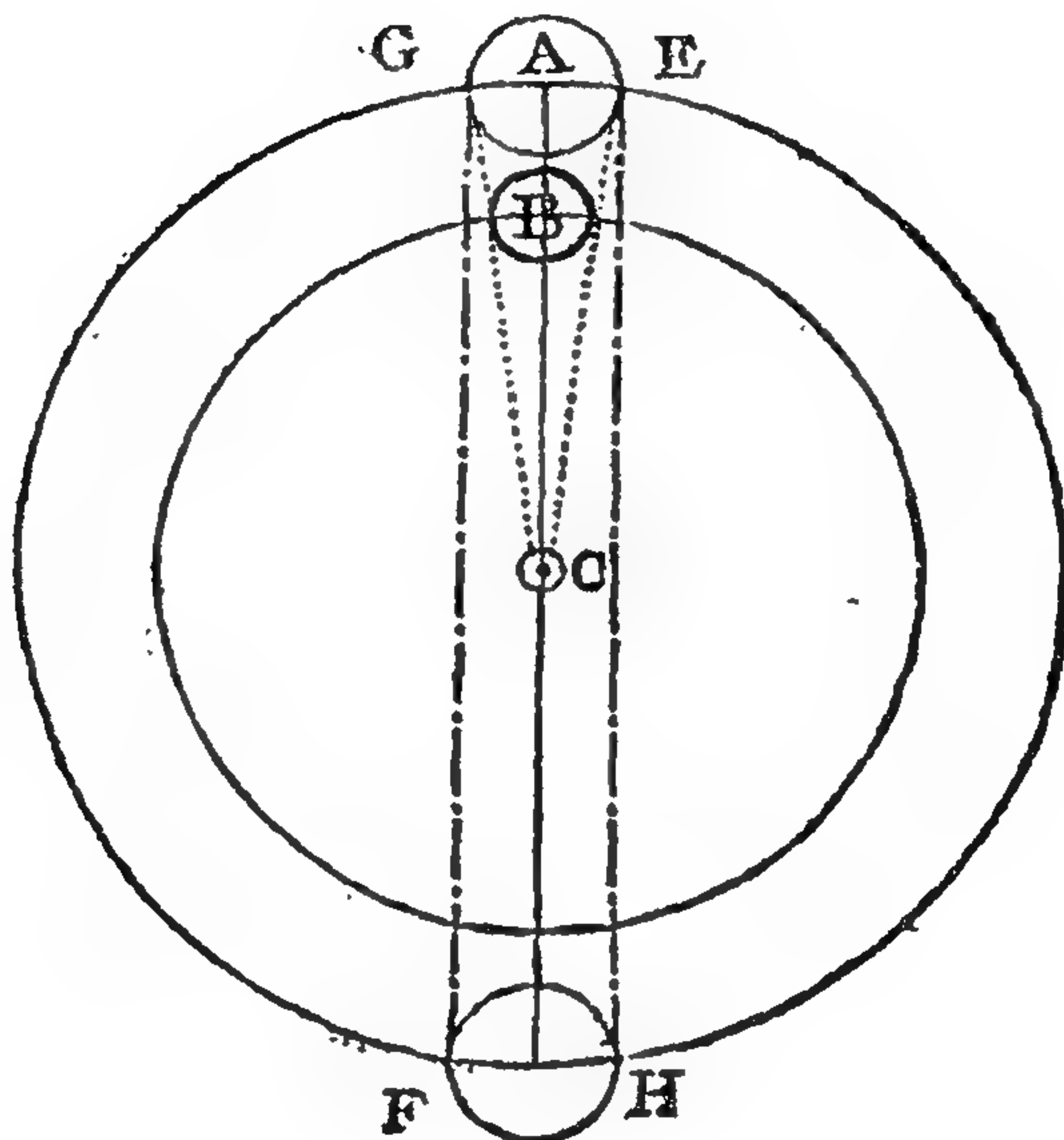
* The first figure proves the three concords to have three perfect aspects ; and the second shews the sextile to be an imperfect aspect, agreeable to *diapente cum diapason*, that is, a triple proportion, as 60 is to 80.

again,

again, because I may hereafter allude to it, when I come to speak of the new aspects. What I have already said, will suffice to shew the philosophical speculation of those who have ascribed the efficacy of the planetary irradiations to the harmonical proportions which are found between them. And since it is obvious that these aspects do really bear the same mutual respect one towards another, as all harmonical concords are found to retain among themselves, what reason can be assigned, why nature's operations in the lights and influences of the heavenly bodies, should not be governed by this symmetry of proportion, in the same manner as we find to be universally admitted in the science of music ?

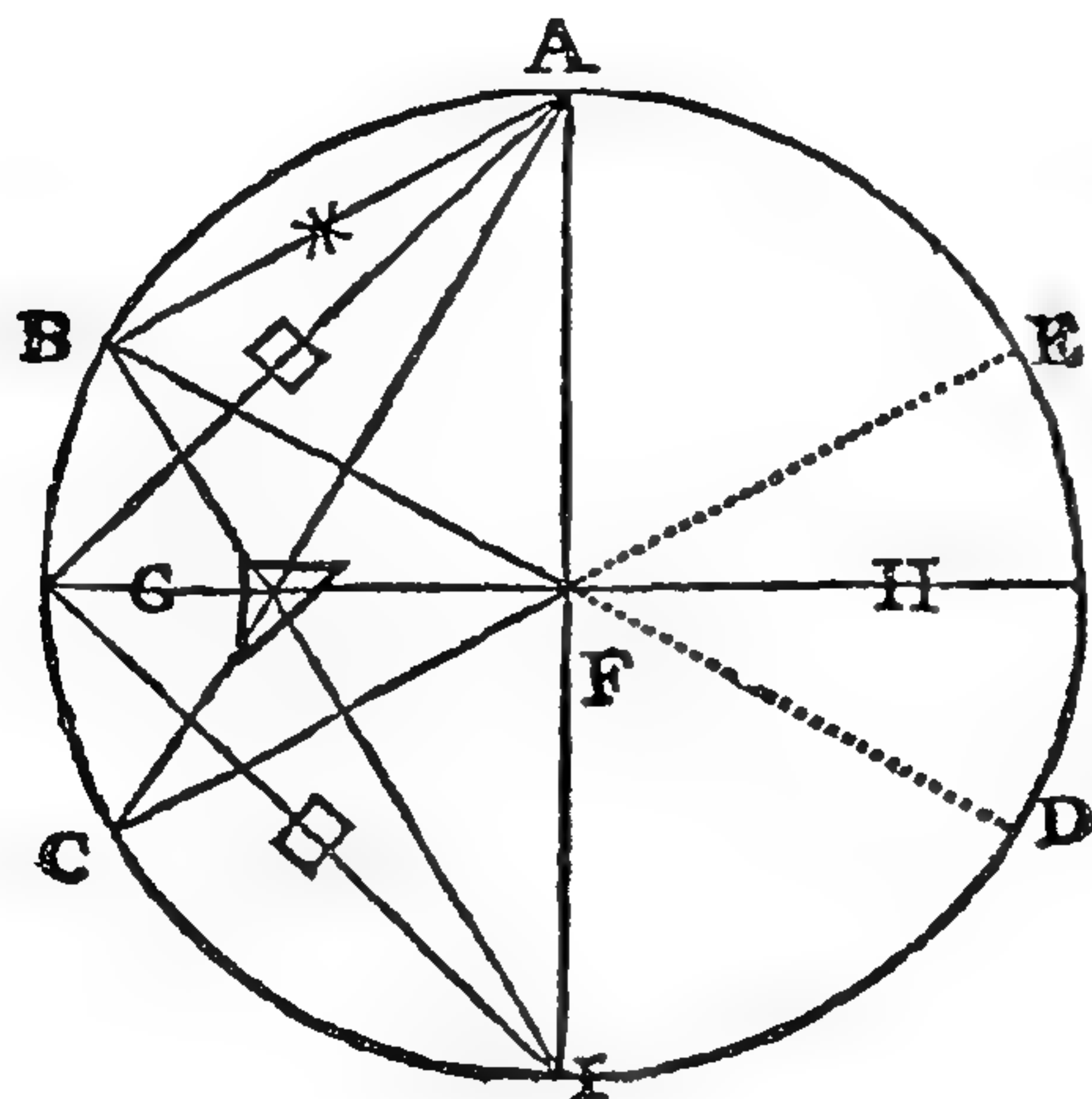
But all this rather serves to illustrate a simile, and to prove that nature has indeed distinguished these proportions with extraordinary virtues above any other, than to satisfy the mind *why*, in the infinite variety of sounds and lights, these proportions only should correspond so sweetly in music, and be most effectual in the operations of nature. Kepler, with a shew of plausibility, has endeavoured to demonstrate, that God, in the creation of the world, observed the same proportion in the magnitude and distance of the celestial spheres, that is found in the regular solids which in geometry have their origin from the ordinate planes ; and therefore concludes, that the motions of the heavenly bodies correspond most sweetly, and co-operate most powerfully together, when the nature of sublunary things, endued, as he supposes, with a sensitive faculty, apprehends and receives the beams of the stars by their concurrence at the centre of the earth ; which answers to the ordinate planes, from whence the regularity of these proportions is derived, as the impressed characters of that admirable symmetry which God is said to have observed in the creation of the world. And hence he supposes that as often as any earthly substance meets with these proportions, it is affected as it were by this idea, and exercised in such a manner, that what it but ordinarily performs at other times, it will now produce with much more effect. Not that these proportions work any thing of themselves ; for in music, it is neither the sounds, nor the proportion of the concords, that work any thing of themselves, or beget any delight in the hearer ; but the soul, approaching to the organs of sense, there first entertains the sounds inwardly, then regards their proportions, and, finding the same good and geometrical, lastly exhilarates itself, and moves the body wherein it is, as with an object wherein it takes delight. Such also is the sympathy between the heavenly influences, and all sublunary matter, animate, or inanimate.

But be this conceit of Kepler's as it may, we are not without sufficient geometrical demonstration, to shew the reason why these proportions, or irradiations of the stars, are more effectual than any others. For since it is admitted that an union of beams afford the greatest influence, so it is allowed that the conjunction and opposition are for this reason the most potent and powerful configurations of all others, as is shewn by the following figure, where we find the beams, as well incident as reflected, to be united.



For let A be supposed in conjunction with B, it is first manifest that all the beams flowing from G and E, the points of touch in the circumference of A, shall unite themselves with the beams that are sent from B to C, the earth's centre. Secondly, we are also to observe, that in this case the beams A C, or B C, coming from the centre of the stars, reflects only into itself, as being perpendicular; whereas those beams which are sent from the points E and G make an acute angle at C, and reflect the one into the other at equal angles; as G C reflect from C to E, and E C from C to G. Lastly, the union that happens in an opposition is manifest without any illustration, where the beams sent from the opposite points make but one streight line, as G F, and E H, in the foregoing figure.

In like manner, in my contemplation, the configurations of the sextile and trine, have a concurrence of their beams at the earth, and a mutual reflection of the one into the other, and so an union by reflection, as in the following figure is manifest.



For admit A B C to be three stars, A and B in a sextile configuration, and A C in a trine; then for so much as B F, the beam incident of the sextile, falls obliquely in respect of A F, and makes an acute angle therewith, it is evident to any one who has the smallest understanding in the optics, that B F shall reflect to C, and so be united to C F, the incident of the star C, which is in a trine configuration with A. For the same reason C F shall reflect to the star in B, and be also united with B F, the incident of the star at B. And hence arise the grounds of that familiarity in these archs of heaven, which Ptolomy has laid down as the most apt for the Apheta of life, or the houses of the figure.

But the quartile aspect, whose beams only cut each other *ad angulos rectos*, and so reflect into themselves, derives its principal virtue from the exact proportion of its angles in taking up the centre of the earth; and hence the mystery of these configurations wholly consist in this, that these irradiations only, and those that are derived from them, are proportionable unto all patible matter, and therefore most effectual. For that these irradiations only are every way proportionable, has been already abundantly proved, whether we respect their taking up the circumference, the power and proportion of their subtenses unto the diameter, or lastly and principally, their occupying of place at the centre of the earth by their angles, whereby they must needs shine upon all elementary matter

matter with a due and even mixture of light and influence. And since no other archs, subtenses, or angles, are found to enjoy these prerogatives, it is evident that these, above all others, have that symmetry of proportion which is neither defective, interrupted, nor redundant; but such are the archs, subtenses, and angles of these irradiations, that these, and no other, are exactly proportionable. Now as that which is defective, and wants equality of proportion, leaves the action frustrate, and without effect; so that which on the other hand offends in excess, must needs incur the contrary fault, and overcharge that which either nature or art intended to perform; whereby it will necessarily follow, that wherever there is no defect, nor excess, but an equal and just mixture of the influence of the stars in these irradiations, these only can be apt and proper to produce perfect and agreeable effects in the formation and temperature of all sublunary things. For it happens in these effects which are produced by the mixture of light and heat, just the same as in chemical operations, where a defect of heat produces nothing: while, on the contrary, excess will destroy the whole, either by sublimation, vitrification, eruption, and the like.

Having thus satisfactorily shewn how the points of the ordinate planes, whereunto these configurations have been compared, often reiterated, do take up place, I shall now set forth how the beams of any two stars in any one of the former configurations, shall occupy more space than that which is comprehended between their incidents or beams of true motion; and how by their beams, either incident, reflected, or opposite, they occupy and possess the whole centre of the earth at one instant with proportionable angles. To demonstrate this, in respect to the conjunction and opposition, whose force rather depends upon union than proportion, I need only refer the reader to a view of the last diagram but one, where he will find that the united beams of such stars as are in conjunction and opposition, surround the centre, and all elementary matter whatsoever, subject to the actions of heaven. With regard to the quartile, whose beams incident and opposite traverse the centre of the earth at four right angles, viz. at A F G, G F I, A F H, and H F I; and seeing four points of a rectangle quadrilateral figure hath been already proved to occupy place, I likewise need no other proof in this configuration; than that the reader will in the last figure observe how these four right angles, made by one quartile aspect, take up the centre of the earth. But concerning the trine and sextile aspects, we have yet more to consider; for suppose two stars, A and B, in the last diagram, irradiate the earth with their sextile beams; although it be true, that by protracting the opposite beam from B to F, the centre of the earth seems occupied with proportionable

tionable angles, B F A being subtended by the ark of sixty degrees, which is before declared to be the angle of an ordinate equilateral triangle, and so leaves the outward angle B F I equal to the angle of an ordinate hexagon, subtended here by the ark of one hundred and twenty degrees, which is the ark of a trine; and the like being also found in the angles made by the opposite beams *ad verticem*; yet, nevertheless, we must here consider how the incident beam of B, viz. B F, reflects into C, and so takes up the whole semicircle A B C I with three sextiles, viz. A F B, B F C, and C F I. In like manner, if we suppose C to be in a triangular configuration with A, it is evident that as the opposite beam of A, viz. F I, makes a sextile with the incident beam of a star at C, viz. C F; so C F, being the beam incident of the star at C, reflects also to the point B, and so makes the same three sextile aspects wherewith the aforesaid whole semicircle is occupied, as above demonstrated. These considerations will undoubtedly satisfy the reader how any two stars, in either of the aspects above alluded to, proportionably occupy the whole centre of the earth in the same moment of time, without reiterating the same angle.

I have hitherto only spoken of what are termed the old configurations, which are indisputably the most excellent; but I shall now mention what are called the new ones, as introduced by the ingenious Kepler, namely, the *quintile*, consisting of seventy-two degrees; the *biquintile*, of one hundred and forty-four degrees; and the *sesquiquadrate*, of one hundred and thirty-five degrees; which aspects being added to the former, make eight configurations, answering to the eight consonant stops in a monochord. These new additions are by no means improperly made, since many eminent practitioners of this science have experienced their utility in speculations on the weather and meteors; as well as in bringing up the accidents of a nativity. Neither is there any want of philosophical or mathematical demonstrations to support them; for as in music there are but three perfect concords, namely, the diapason, diapente, and diatessaron; so in astrology there are but three perfect aspects answerable to them, viz. the opposition, the trine, and the quartile; the sextile having already been proved an imperfect aspect, answering exactly to B flat, the first among the imperfect and compounded concords. Wherefore, considering that the first three perfect concords are found to have their perfect aspects answerable unto them, and that B flat, being an imperfect concord, is also found to agree exactly in proportion with the sextile, being an imperfect aspect, this undoubtedly gave Kepler sufficient reason to conceive that the other harmonical proportions contained in the same monochord, might also have their aspects, namely, the quin-

tile, biquintile, and sesquiquadrate, which are precisely found to correspond with them, and are in a similar degree effectual in their mode of operation.

Thus having explained what the aspects or configurations of the planets really are, and proved that their power and influences are grounded upon philosophical and mathematical principles, I shall now proceed to shew their applications in the issues of human life, from the conception to the grave.

It is, I believe, universally admitted, that the beginning of human generation takes place at the time of conception; and therefore we ought to be exact in ascertaining this time, and in considering the effective power of the configurations of the stars, as they then happen to be posited, and from thence contemplate the qualities of the mind and body. For in the beginning, although the seed at once assumes a quality by the communication of the circum-ambient matter, which at other times of its formation and increase becomes different; yet naturally, as it increases, it retains its own proper matter, and is rendered more like the peculiar nature of the first quality, with which it was impressed at the time of conception. But if it be of some importance to know the time of conception, it is infinitely more so, to know the true time of birth; for by the first, the accidents only before birth are known; but by the second, those incident to our whole lives are to be discovered. Wherefore one may be called a beginning, and the other an after-beginning; the first, the generation of human seed; the second, that of Man. For in this state the infant assumes many things which it had not when in the womb, and these peculiar to human nature alone, and the formation of the body. And although the properties of the celestial and elementary matter seems to confer nothing at the time of birth, in respect to the formation of the child, yet it operates most forcibly upon it in other respects; for nature, after perfecting the formation, disposes the ensuing effect according to the state of the former at the beginning. Hence it is reasonable, in those whose time of conception is unknown, that the configurations of the stars formed at their birth, should be significative; not that it wholly contains an effective power, but because it necessarily hath a power by nature similar to the effective. But it is always best, if the time of conception can be had, to compare it with the time of birth; for the time of conception shews what shall happen to the infant while in the womb; as whether it shall be strong or weak, firm or infirm, perfect or imperfect, male or female, single or twins; or whether it shall arrive to the full and perfect time of birth. But the occurrences of life after birth are to be considered from the position of the heavens at the birth only.

Now

Now since nothing can be predicted in astrology without this fundamental guide, namely, the radix, or true time of birth, various methods have been invented in different ages, for the purpose of ascertaining this point with precision, after the estimate or supposed time is given. And this is termed the rectification of nativities, because the time usually noted down by parents or midwives is seldom correct, either through inattention, or errors in clocks; but by these rules, the difference between the estimate or supposed time, and the real, is discovered and corrected. This rectification is done by various ways; first, by the Trutine of Hermes; secondly, by the Animoder of Ptolomy; and thirdly, by accidents of the native's life, which is also fivefold; first, according to Argol; secondly, according to Kepler; thirdly, according to Morinus; fourthly, by the luminaries; and fifthly, by a new and more correct method.

By the Trutine of Hermes, erect the figure to the estimate time of birth, and rectify the Moon's place thereto; then take her distance from the ascendant, if she be under the earth; or from the seventh house, if above the earth, by subtracting the angles from the Moon's place; adding thereto the three hundred and sixty degrees of the zodiac, if subtraction cannot be made without; then with the remainder enter the following table under the column of Moon's distance, and even with it, in the second column, if the birth was in February; in the third column, if in January or December; in the fourth column, if in April or September; or in the fifth column, if in March, May, June, July, August, October, or November, will be found an equation of days to be added to, or subtracted from, the day of birth, according to the letters A or S, at the top of each respective column, whose sum or difference gives the day of the month, in the month of conception; always observing, that if the year of birth be a leap year, one day more must be added.

THE T A B L E.

<i>The Moon under the Earth.</i>	D dist		A	A	A	S	<i>The Moon above the Earth.</i>	D dist		A	A	A	A
0	0		3	2	1	0	6	0		0	1	2	3
0	13		2	1	S	1	5	17		1	2	3	4
0	26		1	S	1	2	5	4		2	3	4	5
1	9		S	1	2	3	4	21		3	4	5	6
1	21		1	2	3	4	4	9		4	5	6	7
2	4		2	3	4	5	3	26		5	6	7	8
2	17		3	4	5	6	3	13		6	7	8	9
3	0		4	5	6	7	3	0		7	8	9	10
3	13		5	6	7	1	2	17		8	9	10	11
3	26		6	7	8	9	2	4		9	10	11	12
4	9		7	8	9	10	1	21		10	11	12	13
4	21		8	9	10	11	1	9		11	12	13	14
5	4		9	10	11	12	0	26		12	13	14	15
5	17		10	11	12	13	0	13		13	14	15	16
6	0		11	12	13	14	0	0		14	15	16	17

If the birth was in January, the month of conception was April; if February, the month of conception was May; if March, June; if April, July; if May, August; if June, September; if July, October; if August, November; if September, December; if October, January; if November, February; and if December, March. Then bring the Moon's place, the day of conception, to the sign, degree, and minutes ascending, at the estimate time, for the true time of conception. Or thus, subtract the right ascension of the Sun at the estimate time of conception, from the right ascension at the estimate time of birth, (taken in the table of Houses right against the Moon's place, under the ascendant, adding the three hundred and sixty degrees of the zodiack as before, if subtraction cannot otherwise be made) the remainder, converted into time, is the true hour and minute of conception. The degree and minute of the sign in which the Moon was posited at conception, is the true degree and minute ascending at birth, according to the true time of **Hermes**.

To rectify by the Animoder of Ptolomy, erect the figure as near as possible to the estimate time of birth, and consider in what sign, and in what degree of that sign, the new Moon happened that last preceded the birth; or if a full Moon more nearly preceded the time of birth than a new, then note the degree of the sign wherein either of the luminaries were posited, that were above the earth; but if one of the luminaries be exactly rising, and the other setting, prefer that which is rising. Then observe which of the planets hath most dignities by triplicity, house, exaltation, term, or configuration, in the degree of such preceding new Moon, or in the degree of the luminary above the earth, or that ascends at such preceding full Moon; and also what sign and degree then ascends upon the horizon, or that culminates or possesses the cusp of the tenth house; and if the degree of the planet, dignified as above, be situated nearer the degree ascending, than to the degree culminating, place the same degree in number of the sign ascending, upon the cusp of the ascendant, that such ruling planet possessed of the sign he was in. But on the contrary, if the planet be nearer the degree on the cusp of the tenth house or medium cœli, than to the ascendant, then the degree culminating, or possessing the cusp of the mid-heaven, must be made the same with the degree the said planet was in, and so according to the sign and degree thus ascertained, must the other houses of the figure be varied, and this will be the true time of the native's birth. But if it should happen that two planets have equal dignities in the degrees aforesaid, prefer that, which is posited the nearest to the ascendant. Ptolomy further observes, that what sign the Moon is in at the time of birth, is the very sign which ascended at the conception; and again, whatever sign the Moon is in at conception, that, or the opposite, will be the sign ascending at birth.

To rectify by accidents, according to the method of Argol, set the scheme exactly to the estimate time, and draw it into a speculum, then run down the columns in the speculum, belonging to the ascendant and medium cœli, considering what directions might most probably signify the accidents given, observing the ascendant for accidents befalling the body; the medium cœli for things relating to credit or reputation, as trade, honour, dishonour, preferment, &c. and convert the time of the accident into an arch of direction, by Naibod's measure of time; and then finding the true, right, or oblique ascension of the promisor with latitude, if he hath any, from which subtracting the arch of direction, the remainder will be the right ascension of the medium cœli, or oblique ascension of the ascendant. If it be the oblique ascension of the ascendant, subtract ninety degrees from it, the remainder will be the right ascension

ascension of the medium cœli corrected, between which, and the right ascension of the medium cœli of the supposed time, take the difference ; which add or subtract to or from the supposed time, according as the right ascension of the medium cœli did increase or decrease, and the sum or difference is the true time of birth required.

Secondly, according to Kepler, gather a table of the Sun's place, for eighty, ninety, or one hundred days, more or less, immediately succeeding the day of birth ; then having the time of the accident, number so many days of the Sun's motion, as there were years elapsed from the birth, making proportion for the odd days, and find the Sun's place at that time, with the right ascension thereof, which subtract from the oblique ascension of the promissor denoting the accident, added to two hundred and seventy degrees, the remainder is the right ascension of time corrected ; where note, that having set the figure to the estimate time, calculate the Sun's place thereto, and find the difference between that and his place at noon the day of birth ; which, if it exceeds his place of birth, subtract the aforesaid difference from his place at noon, agreeing with that day signifying the number of years, in which the accident happened ; but if it be less, add ; so shall the difference or sum be the Sun's direction for years compleat ; then, for the odd days of the accident, if any be, find the Sun's diurnal motion, in the said collection against the day signifying the said number of years, and say, as three hundred and sixty-five days, six hours, is to the Sun's diurnal motion ; so are the said odd days to the odd minutes, which are to be added to the Sun's direction aforesaid, which sum is the Sun's true place at the time of birth. But to rectify it by an accident compared with the medium cœli, subtract the right ascension of the Sun, found by the former rule for the year and day of the accident, from the right ascension of the promissor, by adding three hundred and sixty degrees, if subtraction cannot be made without, and the remainder is the right ascension of time corrected.

Thirdly, according to Morinus, to rectify the ascendant or medium cœli, by a direction to the conjunction or opposition of the promissor of any accident, is exactly the same with Argol ; but if it be to the sextile, quartile, or trine of any such promissor ; first, find their latitude, and then in all respects follow the same method as is above given in the directions of Argol.

To rectify by the luminaries, proceed as follows : If no direction of either angles will answer to the accident given, and it be eminent, consider

consider the position of the luminaries, and see what direction of either of them might most probably signify the same; which done, find the luminaries pole of position exactly for its place in the estimate figure, under which pole direct the said luminary to the said probable promissor, and find the difference between that, and the time of the accident converted into an arch of direction; then make a second supposition, at the pole of position, working as before; and noting the difference between the arches of the two directions, say, as the difference of these two arches, is to the difference in the poles of position, so is the first aforesaid difference, to the difference between the first supposed pole of position, and the true pole of the luminary proposed; but it is necessary here, that the estimate time be given pretty exact. Thus, having found the true pole of position, it gives the true oblique ascension or descension of the luminaries, with its distance from the meridian; by which may be found the medium cœli correct, and thereby the true time of birth.

Besides these, there are several new methods of rectifying nativities by accidents. For instance, set the figure to the estimate time, and draw a speculum thereto; in which, besides the aspects of the planets, insert also the aspects which the ascendant and medium cœli make with every sign; this done, consider what promissors occur to a conjunction, sextile, quartile, trine, or opposition of the ascendant or medium cœli, might probably signify it, and for every year account one day in the Ephemeris, to the year current, in which the accident happened, find that promissor's place (in that day adhering to the year current) for the estimate time of birth; saying, as twenty-four hours is to the planet's diurnal motion, so are the hours and minutes elapsed from noon, to the minutes to be added or subtracted to or from the planet's place at noon that day; according as the said planet was either direct or retrograde; then lastly, as three hundred and sixty-five days six hours are to that promissor's diurnal motion, so is the number of days elapsed from the birth, at the termination of which, the accident fell out, to the minutes to be again added or subtracted to or from the aforesaid place of the said promissor, as he was direct or retrograde; to which very degree and minute the ascendant or medium cœli must be brought. But if there be no direction of the ascendant or medium cœli to signify that accident; consider what other significator, being directed to any likely promissor, might effect the same; and in the Ephemeris against that day, signifying the number of the years current; for the estimate time of birth find the place of the said promissor; then say, as three hundred and sixty-five days six hours are to twenty-four hours; so are the days elapsed, in which the accident happened from the birth-day, to their proportioned part: Secondly, as
twenty-four

twenty-four hours are to the significator's diurnal motion, so is the aforesaid proportional part to the minutes and seconds, which are to be subducted out of the place of the aforesaid promissor; and the remainder is the exact place of the said significator at the true time of birth. In this case it will be necessary to have the estimate time very near, and that the Sun, Venus, Mercury, or the Moon, be significators; and Saturn, Jupiter, or Mars, or their aspects, promissors; otherwise if the more weighty planets be significators, take the diurnal motion of the promissor, and work as before; subducting these minutes and seconds from the significator, and the remainder is the exact place of the promissor; at the true time of birth. If yet no direction appears, which may signify the given accident, consider the Moon's directions on the right hand page of the Ephemeris, against the day signifying the year current in which the accident happened; and allowing two hours for a month, subtract the days elapsed from the birth-day, from the hours and minutes, adhering to the lunar aspect, and the remainder will be the hour and minute of birth corrected. The same observation likewise holds good with respect to the mutual aspects.

But the shortest, easiest, and most simple way of rectifying a nativity, and which includes all the perfections of the foregoing, provided the estimate time does not exceed two hours of the real, is as follows. Having erected the figure to the estimate time, observe whether either of the luminaries be posited in the centre of any one of the three prime angles, namely, the ascendant, medium cœli, or seventh house, or near them; and if so, bring either of them to the cusp of the angle, and the degree and minute they were in, is the true time of birth. But if neither of these are found thus centrically posited, nor near the cusps of either of those angles, then bring them to a right parallel from angles, and that will be the true time. If their positions will not admit of this, observe the two benefick planets Jupiter and Venus, and note whether either of them are situated as above specified, namely, in the centre of the angles, or in a right parallel with either of the luminaries, that is to say, with the Sun by day, or the Moon by night; and either of these brought to the cusps as before, will give the true time of birth. So likewise either of the malefick planets Saturn and Mars, if found posited in the centre of the angles, or near their cusps, or in parallel to either of the luminaries as above, will be the prorogator of life, and likewise shew the true time of birth; but these last positions are rarely if ever found in the schemes of grown persons nativities, because their influences, if not corrected by the rays of benevolent stars,

stars, are of so destructive a tendency, that they generally cut off life in a short time, either in infancy, or at least in the first stage of life.

Now having brought a nativity from its *estimative or supposed time*, to that of the real, we are next to consider its proper and contingent parts and significations, so far as they relate to accidents before birth, and to those after the subject comes into the world; as also to parents, brethren, and relations of the native. The particular considerations before birth relate to sex; as whether the infant be male or female; and likewise to number, as whether there be twins or not. The causes of deformity, of monsters, and of those which perish in the womb for want of nourishment, are also included in this part of the doctrine of nativities. But the particular subjects of enquiry after birth, relate to the length of life, and form of the body; to bodily diseases, and accidental hurts and blemishes of the members; to the faculties of the mind, and mental affections. They likewise include the future fortune of the native, as well in possessions, as in dignities; and also in the quality of his actions. Then concerning marriage and procreation; the harmony of friends, and animosity of enemies; next of travelling; and lastly, of death.—But the consideration concerning death, is naturally joined to that which relates to the space of life, since it shews the quality and mode of its termination.

It may naturally be asked, how these events are severally and respectively distinguished? To explain this, let it be always remembered, that for any particular event, we are to refer to such peculiar place in the zodiack, which is proper to that species of action in the geniture, concerning which we are about to enquire. And whatever star is found to have dominion in such place, either by triplicity, house, exaltation, term, or configuration, such star shall have dominion of the event. But if two or more stars shall be found in these several positions, then that star which has familiarity by most ways, namely, that has the majority of dignities, shall be taken as ruler of the event, and shall assume the dominion accordingly. The quality of the event is always known from the nature of these ruling stars, added to that of the signs in which those stars are posited, and the familiarities they have with the other significant parts of the heavens. The extent and importance of the event is known from the lordships and dominions of these ruling stars, according to their strength or weakness in respect of their aspects in the world and the geniture. They are strong in respect of the world, when they are in proper places, or oriental, or augmented; and in respect of the geniture, when they make their transits on the angles, or succedent houses;

but particularly when they occupy the cusps of the ascendant or mid-heaven. And they are deemed weak in respect of the world, when they are in occidental places, and flow, retrograde, and diminishing their courses; but weak in respect of the geniture, when they are in cadent houses, or falling from the angles. The general time of the event is known from these ruling stars being orientally or occidentally posited in respect of the Sun and the horoscope, and from their being in the angles or succedent houses; for when they are matutine or angular, they are quick; but when occidental or vespertine, slow.

These things being premised, it follows that the first consideration upon the face of a geniture, is that which relates to the parents of the native. The Sun, therefore, and Saturn, represent the person of the father; and the Moon and Venus that of the mother. And as these are found afflicted among themselves, or otherwise, so we understand the accidents appertaining to parents will be. The stars that are configured with the luminaries, shew what relates to their fortunes and possessions; for if they are surrounded by the beneficks, and by such as are of the same nature, and in the same signs, or the succeeding, their fortunes will be illustrious and splendid; particularly if the Sun be configured with oriental stars, or the Moon by occidental. If Saturn and Venus be orientally posited, or angular, they foreshew happiness according to the particular circumstances of each parent. If the luminaries are *void of course*, and in no good aspect with the fortunate stars, a low condition, or an ignoble life, is prenoted. But if the luminaries are variously configured with good and evil stars, a mediocrity and inequality in the fortunes of the parents is thereby demonstrated; as when Mars ascends to the Sun, or Saturn to the Moon, and the beneficks in different conditions. Again, if the part of fortune in the nativity is found in a good position, with the stars configured with the Sun and Moon, the affairs of the parents will be prosperous; but if it be discordant, and situated in a bad place of the figure, with malefick stars, their concerns will turn out injurious and unprofitable.

The length and shortness of life must be considered from other configurations. If Jupiter or Venus are any way joined in aspect with the Sun or Saturn, or if Saturn hath an harmonizing configuration with the Sun, that is, if they behold each other by a sextile or trine, and strongly dignified in other respects, they promise long life to the father. But if these positions are found weak, with Mars dignified above the Sun, and Saturn in quartile or opposition, the father will be taken off in the early part of his life. The distinctions which relate to the mother, are these.

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If Jupiter is configured to the Moon or Venus; or Venus alone beholds the Moon by a sextile or trine aspect, the mother will enjoy health and longevity. But if Mars be posited in any of the angular or succedant houses, beholding the Moon or Venus with a quartile or opposition; or if Saturn is thus configured with the Moon, slow in motion, and declining from angles, they induce the direct contrary effects, and proclaim a diseased and short life to the mother. Thus from the nativity of a child, may the principal concerns of the father and mother be sought out, and ascertained; and such is the sympathy existing by this bond of nature and consanguinity, that little difference will be found, if compared with the proper nativity of each parent.

But to give judgment in such cases with correctness, separate schemes must be erected for the father and mother, by the following rule. In the figure erected for the father, if the nativity be diurnal, note the degree in which the Sun is posited in the child's nativity, and make that the degree ascending upon the horoscope for the father; and conformable to that, order the cusps of all the other houses, by the rules heretofore laid down. If the figure be erected for the mother, then take the degree of Venus, instead of the Sun, and proceed in all other respects the same. But if the nativity be nocturnal, take the degree of Saturn for the father, and that of the Moon for the mother. And in all these cases it must be observed, that the nativity of the first-born is to be preferred, then that of the second, and so on. And that whatever is pre-noted in relation to the parents from these figures, is only such as shall happen to them after the birth of the child, and not to any thing before. The time in which any or each of these events will happen, is to be sought out by the archs of direction, or distances of that star which hath the dominion, in respect of the Sun, and the angles of the world; and this I shall make perfectly easy to the meanest understanding, when I come to treat of directions in general.

Now the next consideration in the native's geniture, is the place of brethren, and this is taken from the sign on the mid-heaven, and the maternal place, which is the position of Venus by day, and the Moon by night. For as this can only relate to children born of the same mother, this sign, and that which succeeds it, being maternal, naturally constitutes the place of brethren. This place therefore being configured by benevolent stars, denotes plenty of brethren, because the increase of brothers and sisters happen according to the multitude of stars, and from their being situated in double bodied signs, or in those of one form.— But if the maleficks have superiority in number or power, or are adverse
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by opposition, paucity of brethren will happen, particularly if unbenevolent stars circumscribe the Sun. If the contrariety of aspects be in angular houses, especially in the ascendant, Saturn will procure those that are first nourished, and first-born; and Mars will induce to fewness and death. Moreover, if the stars which give brethren are well affected according to mundane situations, the general fortunes of the brethren will be glorious and famous; but mean and obscure if the contrary positions happen. If the maleficks be superior in number and strength to the stars which give brethren, their constitutions will be puny, and their lives short.

And here also we may observe, that from the geniture of one brother, the principal incidents of the life of another may be discovered, by constituting the place of the given planet as an horoscope, that is, the planet which has principal rule in the house of brethren, whether by day or night. The method is, to place this ruling planet, with the same degree he is found in, upon the ascendant, furnishing the cusps of all the other houses by this standard, as before stated in the case of parents. It must however always be remembered, that masculine stars produce males, and feminine, females. Also if the stars which denote brethren, and that which has rule in the house of brethren, agree by any harmonious configuration, they will be well affected towards each other, and live in friendship and concord. But if these stars are found in contrary positions, and in signs inconjunct, enmity and hate will mark their conduct towards each other.

The foregoing speculations are deduced from an investigation of the position of the heavens, at the time of birth; but in order to know whether the infant be male or female, during the state of pregnancy, the time of conception only must be considered. For this purpose, we must particularly observe the position of both the luminaries in respect to the horoscope, at the time of conception, together with the situations of all the stars which have a regard to them; and whether the ruling stars are constituted of a masculine or feminine nature. For the production of males and females, is according to the distinction of masculine and feminine stars, which I have already shewn, proceeds from the nature of the signs in which they are posited, and from their mutual and mundane respect; for being oriental, they are masculine; but occidental, feminine. The same likewise in respect to the Sun, for being oriental, they are referred to the male; and occidental, to the female. Therefore those which have the greatest power in these respects at the time of conception, will give sufficient grounds to conjecture at the sex of the infant for months before it is born.

So likewise the same considerations hold good, in some respects, concerning twins, or more; for herein we are principally to regard the two luminaries and the ascendant. For it happens through the mixtures which are occasioned when these possess bicorporal signs, or when the ruling planets are situated in them, and many prolific stars cast their rays to the same, that it will be a plural conception. The number that are generated is known from the star which induces the propriety of the number; but the sex, from the stars configured with the Sun, Moon, and horoscope. For we find from observation, that when both the luminaries are in the mid-heaven, twins are procreated; when Saturn, Jupiter, and Mars, have configuration with the assigned places in bicorporal signs, three males are generated; but three females, when Venus, Luna, and Mercury are configured after the same manner. Saturn, Jupiter, and Venus thus disposed, produce two males and one female; but Venus, Luna, and Mars, two females and one male. These configurations but rarely happening at the time of conception, render it a kind of phenomenon whenever it does occur; and hence we generally find the births that follow in consequence are ranked among the wonders of the day in the public prints, though the cause has a radical foundation in nature. And hence too it is, that as these configurations are more or less imperfectly made, so will be the quality of the conception, either bringing all into life uniform and perfect at the birth, or else bringing one with good conformation, and another with puny, imperfect, or monstrous members.

There are also certain configurations of the stars, which absolutely produce moles or monsters, in whatever conception takes place under them. Thus it happens when the luminaries decline from angles, and fall cadent, without any kind of aspect to the ascendant, and when the cardinal houses are occupied by the malefick planets. But to describe the species of unnatural birth, it is necessary, in these configurations, to observe the place of the last full Moon preceding the time of conception, together with the ruler thereof, and the lord of the luminaries; for if the places of these significators have no familiarity with the place of the said preceding full Moon, what is then generated will be of unnatural conformation. If the luminaries are at the same time posited in four-footed signs, and the two malefick planets in angular houses, what is then conceived will not be in human shape; but if Jupiter or Venus interpose their benevolent rays, and give testimony to the luminaries, then what is conceived will be of human conformation, but of a fierce and savage nature. If Mercury corresponds with the luminaries, the disposition will be agreeable to nature, but the form of the body will be

unnatural ; or if the luminaries be in human signs, and the ruling planet discordant, then the offspring will be of proper conformation, but monstrous in quality. If one of the malefick stars gives testimony in any of the foregoing positions, what is then generated will be irrational, or of ungovernable qualities ; but if Jupiter or Venus give testimony, the offspring will naturally possess the mental accomplishments, with an hermaphroditical conformation. If Mercury alone gives testimony to the aforesaid positions of the luminaries, that which is procreated will be deaf, and perhaps dumb, though intellectually well qualified, and ingenious. These speculations are doubtlessly abstruse, because such configurations seldom happen, and the result of them is very little known ; but to confirm their effect, I have only to recommend to those who have their doubts, to be guided by observation, and to decide by the result ; for the more we enquire into the pathless ways of nature, the more readily we deduce a radical cause for all her productions.

But here I must not omit to remark, that the time of conception, and that only, is to be referred to for the conformation or accidents of the child in the womb ; and the time of birth for what shall happen after ; notwithstanding there is always such a concurring agreement between the conception and birth, that whatever is produced by the former, is in a great measure to be discovered from the latter, though not wholly correct, or to be relied upon as infallible. Those therefore, who are born in their natural shape, and afterward become crippled and lame, even to a monstrosity, yet since not brought into the world with the native, they fall under the description of blemishes, or bodily infirmities, rather than the result of monstrous and unnatural conformations.

Distinct from this species of conception, is that which though perfectly natural and well conformed, yet is void of stamina, and hence termed *an embryo not nourished*. This kind of conception happens when one of the luminaries, in an angular position, is joined with a malefic star, and that luminary giver of life. So likewise if the parallel of longitude between the malefic planet and the luminary be partile, or according to a figure of equal sides, and none of the fortunes corresponding, and at the same time the lord of the luminaries be posited in a discordant place, what is then generated cannot be nourished, but decays in the womb, or expires soon after the birth. Or if they are not equilaterally configured, but the two malefic planets nearly irradiate the places of the luminaries, afflicting both, or only one of them, no matter whether the maleficks be succedent or opposite, so one or both of them be in partile configuration with the luminaries ; for whatever is born under
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such influences will be of no duration, since the greatness of the power of the maleficks will destroy what should necessarily conduce to the nourishment of life.

It is particularly to be observed, that Mars afflicts the Sun by successions, and Saturn the Moon; but by oppositions the contrary happens; for in these the Sun is afflicted by Saturn, and the Moon by Mars; and this affliction is the more eminent when the malefic stars are significators, and by that means become superior both to the luminaries and the horoscope. From these observations, subordinate effects have been ascertained; for when there are two oppositions of the malefic stars, and the luminaries situated in angles, whatever follows that conception will be still-born. But if at this time the luminaries are separating from the benefick planets, or are in any other aspect with them, casting their beams at that time in a converse direction, the fœtus will obtain animation, and be found alive and perfect at the birth; but will live only so many months, days, or hours as there are degrees, minutes, or seconds, of the solar motion, between the beams of the Apheta, and the nearest malefic planet. But if the malefics cast their beams to the parts preceding the luminaries, and the benefics to the degrees following, what is born will suffer great afflictions, and struggle much with infirmities, but shall recover and live.

And hence the consideration that naturally follows, regards the duration or space of life, which taking in the whole compass of human pursuits, and the duration and vicissitudes of them, doubtlessly becomes the most interesting part of the doctrine of the stars. The mode of ascertaining this important point, namely, the space or duration of the native's life, is defined from a comparison of the Aphetic, Hylegiacal, or prorogatory places, with the killing, or anaretic places in the genethliacal figure, at the time of birth. The Aphetic place is the situation of the Apheta, Hyleg, Prorogator, Significator, or giver of life, for they have all the same meaning; and the anaretic place is the situation of the Anareta, or killing planet; and whenever these shall meet together, or be conjoined in a bodily aspect, the native will find a termination of life; consequently the length of time, in which the Apheta and Anareta, as posited in each respective figure of a nativity, will be in forming a conjunction, or coming together in the same point of the heavens, is the precise length of the native's life; and this period is ascertained by what we term archs of direction, equated by the solar motion, reduced to common time. The method of ascertaining these aphetical and anaretical places, of finding the archs of direction, and of reducing them

them to the common measure of time, shall be copiously explained, after we have taught the mode of ascertaining the particular occurrences of the native's life, from the face of the horoscope, or genethliacal figure.

Of the FORM and TEMPERATURE of the BODY.

If the space of life appears likely to exceed childhood, we are next to consider and define the shape and figure of the native's body, according to the rules heretofore laid down. The parts of the body are formed before the soul; and because it is infinitely more gross, hath a connate and almost apparent endowment of temper. But the soul, not being communicated to the body, till the entire conformation thereof be wholly perfected, manifests by degrees an aptitude proceeding from the first cause, but much later than those of the external accidents; and therefore it requires some length of time before the nature and progress of this mental aptitude can be known. As to the form and temperature of the body, that is generally described from the oriental horizon, and from such of the planets as bear rule in it, or have the dominion thereof; together with their particular and respective configurations with the Moon; for according to the quality of these two places, and the nature of the ruling stars, the formative virtue, and the temperament in each species, with reference to the declination of the ascending fixed stars, is the particular formation of bodies defined.

To what has been already said, concerning the effects of each planet respectively, in giving shape to such infants over whose nativities they preside, we must likewise add the peculiar force and operative faculty of the luminaries, with which they may then happen to be configurated.—If the Sun co-operates, it contributes much towards the production of a more comely and majestic personage, and of a mild and good habit; and the Moon, when she withholds her defluëtion, causes a more proportionate, slender, and moist temperament; but variously, according to the nature and qualities of her several quarters. Again, if the luminaries correspond with oriental rays, they add to comeliness and stature; or if stationary, they make the native strong and robust. But when they accidentally concur, disproportionate formations, and evil temperaments are commonly the result.

In this speculation, the different effects of the four quadrants are likewise to be considered; that from the vernal equinox to the summer tropic,

tropic, gives the native an excellent complexion, comely, of a good stature, abounding with heat and moisture. But the quadrant from the summer tropic to the autumnal equinox, gives but an indifferent complexion, though the body is well proportioned, healthy and vigorous, abounding with heat and dryness. That from the autumnal equinox to the winter tropic, gives a sanguine complexion, with a slender, lean, and sickly habit, abounding with dryness and cold. The quadrant from the winter solstice to the spring equinox, gives a dark complexion, with a moderate stature, square and strong, abounding with cold and moisture. This is to be understood in reference to the signs ascending, and in which the Moon and other significators respectively bear rule. But it is more particularly to be observed, that the signs which are of human form, both in the zodiack and without it, make bodies of a most excellent symmetry and proportion; while those which are not of human form, act contrariwise, deranging the proper rules of proportion, and influencing from the properties essential to an elegant shape, to that of disproportion and deformity.

Of the radical Cause of BLEMISHES, and BODILY DISEASES.

From a similar hypothesis to the above, we derive the observation of external blemishes, and bodily diseases, with all the common accidents of the human frame, to which the native is exposed during the course of his life. The most approved mode of ascertaining and distinguishing these, is by regarding the eastern and western angles of the horizon, but particularly the western, and the part preceding, which is the sixth house; for that is inconjunct with the oriental angle. These angles being properly taken, we should next observe the malefic stars, and how they are configured; for if both or either of them are posited upon the ascending parts of the said angles, either bodily, or by quartile or opposition, there will be external blemishes, or bodily infirmities, inseparable from the person then born. Or if both the luminaries, or only one of them, be angular, as above described, either in conjunction or opposition, with a malefic star ascending, they will produce such infirmities or blemishes as the particular places of the horizon and signs then ascending, and as the nature of the malefic and ill-affected stars shall respectively manifest; for in this case, as in all similar ones, the degrees of the signs which are upon the afflicted part of the horizon, will shew the particular part of the body wherein the infirmity is, whether it be a blemish or disease, or both; and the nature of those stars will likewise point out the cause and quality of the symptom.

Blemishes and bodily hurts for the most part happen when the malefics are oriental; but diseases when occidental. And as their cause is different, so also is their effect; for a hurt or blemish suffers pain only once, and is not prolonged; but a disease frequently comes by fits, or continually affects the patient, inducing a long and lingering dissolution, or consumptive habit. These are general considerations; but the more particular doctrine of blemishes and diseases, hath another speculation of figures, by which, for the most part, similar accidents follow. For blindness of one eye is indicated, when the Moon is posited in either of the aforementioned angles by herself, or at the precise time of becoming new or full; or when she is configured in a quartile aspect, and applies to any of the nebulous conversions in the zodiac. The same misfortune happens when Saturn or Mars, being oriental, ascend to the Moon, posited in an angle; but whenever they are thus configured to both the luminaries, either in the same sign, or in the opposite, and orientally posited in respect of the Sun, but occidental in respect of the Moon, they cause blindness in both the eyes. Mars usually denotes blindness by the effects of a blow, or thrust, and by lightning, burning, &c. but if configured with Venus, it generally proceeds from an accident in play or exercise, or from the sudden attack of assassins or desperadoes.

Saturn produces blindness by cataracts and colds, or by pin and web, and by such like accidents; but if Venus be posited in any of the above mentioned angles, particularly in the west, configured or joined with Saturn, and Mars at the same time elevated, or in opposition, the males then born will be incapable of propagating their species, and the females either wholly barren, or subject to abortion, or to the bringing forth of still-born children, or to such as adhere to the womb, and are obliged to be separated by manual operation, or brought away in pieces. This most commonly happens in the signs Cancer, Virgo, and Capricorn. But if the Moon be at the same time in the ascendant, configured with Mercury or Saturn, and applying to Mars, what are then born will participate in the nature of both sexes, and perhaps be void of a natural passage. It is likewise found, that if the Sun be configured with Mercury, and both the luminaries disposed after a masculine manner, the Moon decreasing, and the malefic stars ascending in the following degrees, the males will be deprived of the members proper for generation, or be irreparably blemished or insufficient in them, particularly in the signs Aries, Leo, Scorpio, Capricorn, and Aquaries; and the females will be naturally barren all their lives.

Impediments

Impediments or blemishes in the speech are found to arise from the configurations of Saturn and Mercury with the Sun, in the aforesaid angles; particularly when Mercury is posited in the west, and beholds the Moon either by an opposition or quartile aspect. And if these configurations happen to be made in mute signs, as in Cancer, Scorpio, or Pisces, the impediment will prove considerably greater. Again, if the malefic stars are posited in angles, and the luminaries ascend to them either by conjunction or opposition; or if the malefics ascend to the luminaries, and the Moon be in her node in hurtful signs, as Aries, Taurus, Cancer, Scorpio, or Capricorn, the defects of the body will be by lameness, gibbosity, distortion, or luxation. If the malefic stars are in conjunction with the luminaries, these affections will take place from the birth; but if they are situated in the mid-heaven, elevated above the luminaries, or in opposition to them, they will arise from the concurrence of various accidents, such as falls, blows, wounds, and the like, during their progress through life.

Blemishes happen for the most part when the Moon is in tropical or equinoctial signs. In the vernal signs they are chiefly occasioned by morpew; in the summer, by tetters; in the autumn, by the scurvy; and in the winter, by boils, and other morbid eruptions. But diseases mostly happen when the malefic stars are configured in the aforesaid angles, but contrarily as to the luminaries, viz. occidental to the Sun, and oriental to the Moon. In these positions Saturn induces to unusual coldness in the belly and reins, and subjects the native to phlegmatic humours, bloody fluxes, jaundice, and the whole train of hysterical affections. Mars occasions melancholy, diseases of the lungs, fistulas, hot ulcers, and putrefactions. If Mercury co-operates with either of these ungracious planets, it is for the increase of evil, adding fresh violence to the disorder, and perhaps sooner inducing a fatal termination.

But the properties of some bodily diseases arise from the variety of signs which possess the foregoing configurations, upon the two angles.—For instance, Cancer, Capricorn, and Pisces, cause diseases from putrefaction, tetters, scurvy, or King's-evil; but Sagittarius and Gemini by falls, epilepsies, falling sickness, and the like. If the planets are in the latter degrees of these signs, they produce bodily diseases and blemishes in the extremities, by reason of fluxations or injuries from whence arise elephantiasis, gouts, cramps, and rheumatic complaints. And here it must be carefully noted, that if none of the benevolent planets are configured with the malefics which possess the cause of these various disorders,

orders, nor to either of the luminaries in angular positions, then these bodily diseases will be wholly incurable, and the blemishes never to be removed; but if the benefics possess a considerable share in the configurations which induce the cause, or overcome the malefic rays by an equal or superior power, then the diseases will be infinitely more moderate, and the blemishes not so obvious, if more than barely discernible. It must here, as in all other cases of the like kind, be observed, that the stronger any ruling planet is, whether benefic or malefic, the more eminent and powerful its effects will be; and also that a planet is stronger when oriental, than when occidental; wherefore a malefic planet orientally posited gives blemishes; but an occidental, diseases. It is likewise to be remarked, that if the position of the planet inducing the cause be very strong, the defect will be from the birth; but if weak, it will arise from some accident after birth.

Of the natural BENT and QUALITY of the MIND.

Such is the doctrine of bodily accidents, as deducible from the face of a genethliacal figure; but the qualities of the mind, as rational and mental, are judged of from the constitution of Mercury, with regard to different signs and planets. That which appertains to the sense alone, or that renders it irrational, is considered from the more corporeal state of the luminaries; that is, of the Moon and stars configured by separation or application. But since the animal inclination is various, this speculation is contemplated from many and divers observations, according to the diversity of signs which contain Mercury and the Moon, or the ruling stars which have dominion in them, and that confer their influences to the temper and quality of the mind; together with the configurations of those stars which have respect to the Sun and the angles, considered as to the proper and distinct nature with which each of them act upon the mental motions of each individual. It is therefore generally found that tropical signs render the native's mind highly ingenious, full of invention, eager in the pursuit of moral and political knowledge, and of great fortitude and perseverance. Double-bodied signs agitate the mind with a variety of whimsical and unprofitable pursuits, lead the tongue to loquacious habits, and induce to negligence and folly. Fixed signs fortify the mind with prudence and virtue, and give a bias to œconomy, chastity, and temperance. Again, oriental configurations produce mental qualities of a strong and ingenious nature, free, open, and undissembled, quick of apprehension, constant, judicious, benevolent, and chaste; but occidental configurations act upon the mind
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in a very opposite manner, inclining the native to profligacy and intemperance, and impairing the intellect by a natural vicious disposition.

It is likewise a just observation, that if the stars which have dominion are posited in good places of the figure, and well configured, they render the mental endowments exquisitely perfect, and induce to a general good fortune. This is most remarkably obvious in those genitures which have Mercury well configured, and joined with the separation or application of the Moon. But if Mercury and the Moon are not thus disposed, or are afflicted by the evil rays of the malefics, they will even then imprint the quality of their natures upon the soul, though not so eminently, but in a less obvious and more obscure degree; not tending so much to good fortune and advancement in the common concerns of life. Hence the property of the ruling planet, whether good or evil, imprints its own nature into the animal spirit, with a power and energy equal to its predominancy in the heavens at the hour of birth; and this energy is either strengthened or diminished, according to the force and action of subordinate configurations; for those who by reason of strong malefic rays, are prone to violence and injustice, have not their vicious inclinations hindered, unless these evil rays are opposed by some contrary effect; but if a contrary aspect opposes this familiarity of the malefics, the evil inclination is then proportionably corrected, and the mind is more easily brought to a proper sense of its intemperate pursuits. By the same rule, those who are good and just, because born under a familiarity of benefic stars, willingly and cheerfully pursue a life of rectitude and virtue; and being naturally fortunate, as well as prudent, their undertakings generally prove advantageous and profitable; but if a contrary aspect opposes this happy familiarity of the benefics, either a less exemplary conduct, or a more unprofitable pursuit of worldly concerns, is sure to mark the character of the native through all the different stages of his life.

Thus far we have considered the influences of Mercury and the Moon upon the mind of man, in a general way, unconnected with the operation or effect of any particular planet, which may happen to assume the dominion, and thereby imprint its own peculiar influences upon the mental faculties, in proportion to its superiority over the other planets. Let us now turn our observation to that prodigious variety of affections of the animal or intellectual part of man, which each distinct planet is found to produce, when they alone govern the mind at the time of birth.

Saturn, having alone the dominion of the mental faculties, and ruling Mercury and the Moon, if he be eligibly situated in respect of the world and the angles, will induce the native to an imperious and covetous disposition, remarkably sordid, self-sufficient, and envious. But if he be but indifferently posited in respect to the angles and the world, he disposes the mind to treacherous inclinations, fraught with superstition, cowardice, and meanness. If he is found in a concordant familiarity with Jupiter, and both in good positions of the figure, he qualifies the mind with better inclinations, and disposes it to acts of benevolence, prudence, and magnanimity; but if they are configured in evil places of the figure, they work a contrary effect, disposing the mind to turbulence and cruelty, and to various acts of hypocrisy and fraud. If Saturn be in good aspect with Mars, and well posited in the figure, he disposes the inclination to great and arduous undertakings, remarkable for intrepidity and courage in war, and for a watchful, laborious, inflexible, and collected mind, though much disposed to acts of violence, tyranny, and oppression; but if they are found in bad positions of the figure, they produce a mind given up to every species of fraud and imposition, and wholly abandoned to impiety and wickedness. If united to Venus, in elevated positions, he renders the mind libidinous and lustful, given to dissipation and intemperance, but subject to suspicion and jealousy in respect of women; but if unhappily disposed in the houses of the figure, he will induce the mind to the most filthy uncleanness, and to other acts of the basest and most reproachful kind. If Saturn hath familiarity with Mercury, in a good position, he addicts the mind to the sober study of the polite arts, or bends the inclination to the pursuit of some particular improvement or new discovery in the sciences; and in general renders the disposition sedate, careful, and industrious; but if he be configured with him in evil places, he inclines to treachery and unfaithfulness, disposes the mind to the recollection of past injuries, and urges to malice and premeditated revenge. This variety of mental affections chiefly proceed from the influences of Saturn, but they are moderated, and differently disposed, according to the nature and force of those rays, which, as we have seen, are respectively contributed by the presence of other planets.

Jupiter having alone the dominion of the mind, and being well posited in the figure, influences the animal soul to the most noble and exalted ideas of honour and rectitude, disposing to magnanimity in the cause of morality and virtue, and leading the operative faculties to every praise-worthy act of generosity and benevolence. But if Jupiter is posited in any discordant part of the figure, his influences have less effect; for though they

they imprint the same natural impulse upon the mind, leading to all good and moral pursuits, yet it is in a much more faint and obscure manner, being accompanied with a great degree of indolence and inactivity. If Jupiter hath configuration with Mars in a good position, he produces a fiery and impetuous disposition, bold, daring, and courageous, and given to the pursuit of great and arduous enterprises. But if evilly disposed with Mars in the figure, he induces to an unmerciful, seditious, and unstable mind, prone to turbulence and faction, and given up to all the irregularities of an evil and dissipated inclination. If Jupiter be in familiarity with Venus, and well posited, he disposes the mind to sentiments of liberality and justice, gives ingenuity and perseverance, and strengthens the intellect by a capacious memory; but if placed in discordant parts of the figure, he disposes to the pursuit of sensual and lascivious pleasures, and gives a turn for loose and disorderly conversation. If Jupiter hath configuration with Mercury, and in good places, he disposes the mind to the pursuit of learning and wisdom, and gives those natural endowments of a refined intellect, which produce the most accomplished politicians, orators, poets, painters, or mathematicians; and is indeed one of the most happy configurations that actuate and govern the mental faculties. But if he hath an evil configuration with Mercury, he induces the mind to vanity and enthusiasm, leads to self-conceitedness and superstition, and gives levity, loquaciousness, and superficial ideas.

Mars having alone the dominion of the mind, and well posited in the figure, produces a bold, confident, and intrepid spirit, given to violence and war, impatient, tyrannical, and arbitrary, intermixed with an external shew of rectitude and generosity; but if unhappily disposed, he influences the mind to barbarity and malevolence, given to implacable hatred, and inhuman revenge, and disposes the soul to the perpetration of the most dark and malicious acts of cruelty and fraud. Having familiarity with Venus, and happily situated in the figure, he gives a mind fraught with liberality and cheerfulness, disposed to sincerity and friendship, to circumspection and sobriety, and fond of mirth and pleasure; but if in an evil position of the figure, he inclines to drunkenness and debauchery, and furnishes a mind given to treachery, deceit, and every species of immorality. If Mars hath familiarity with Mercury in a prosperous station, he gives a mind happily formed for the conducting of military or naval affairs, furnishes the soul with a thirst for great and noble actions, and fortifies it with temper, deliberation, coolness, confidence, and magnanimity; endowing the mind, at the same time, with the finest feelings of honour, generosity, humanity, and benevolence. But if
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evilily disposed, he furnishes a careless and inconstant mind, prone to wicked and mischievous practices, and fond of discord, strife and sedition.

Venus alone having government of the intellectual faculties, and well placed in the figure, endows the mind with complacency and softness, renders the sentiments delicate, modest, and well disposed, and the manners sweet and engaging; but contrarily situated, she induces to wantonness, sloth, and effeminacy, fraught with cowardice and profligacy. Having familiarity with Mercury, and in a prosperous position, she leads the mind to a relish for philosophy and science, gives eloquence and ingenuity, and forms an intellect for divinity, law, or physic; but evilily disposed, she gives a treacherous and unstable mind, bent on perverseness and contention, and given to slander, hypocrisy, and intemperance.

If Mercury alone hath the dominion and government of the mind, he inclines it to the pursuit of prudence and wisdom, gives a turn for ingenious speculations, and a taste for poetry and science; the retentive faculty is generally strong, and the wit lively and penetrating; but if he be posited in an unpropitious part of the figure, he disposes the mind to forgetfulness and indolence, and influences to the pursuit of mean and crafty objects; rendering the native mutable and unsteady in mind and judgment, and in most cases rash, inconsiderate, and subject to error.

The luminaries likewise have their peculiar operations upon the mind and mental faculties of the native; for the Moon, being in her greatest north and south latitude, renders the motions of the animal soul more various, crafty, and mutable; but when she is in her nodes, she makes them more quick, active, and sprightly. In oriental positions, and increasing in light and motion, she gives a more open, free, and ingenious mind; but if decreasing, she renders the imagination dull, languid, and heavy, and of a changeable and uncertain temper. The Sun contributes his effects according to the familiarity or configuration he makes with the planet which is ruler of the mental faculties. If the aspect be good, and in a fortunate part of the figure, he conduces to form the mind more honourable, just, and perfect; but in the contrary positions, he influences to a more abject, cruel, and unworthy disposition.

From the foregoing premises, the ingenious student will readily infer, that the qualities and affections of the mind are considered, first, from the places and positions of Mercury and the Moon; secondly, from the lords of the different places of the figure; thirdly, from the nature and constitution

constitution of the planets with those places, or their respect to the Sun with their lords ; fourthly, from their positions in respect to the angles ; fifthly, from the nature and property of each star in conjunction with, or beholding those places ; and sixthly, from the power or debility of every such significator respectively considered. Nor ought the fixed stars of the first and second magnitude, in or near the ecliptic, or that are nearly vertical to the place of birth, and in conjunction with the significators, to be in any wise neglected.

We may likewise add, that Mercury in conjunction with the Sun, produces a mind fitly formed for the prudent and successful management of any kind of business ; but if they irradiate each other at a distance of twenty or twenty-four degrees, the mind will be altogether unfit for business, or any active line of life, but mostly disposed to study, or to a sedentary calling. In equinoxial or tropical signs, Mercury has the same incitement to activity and public business, as when bodily configured to the Sun ; but in watery signs he acts contrarily ; in other signs more variously, but always best where best dignified.

If Mercury be afflicted with malevolent planets, the wit is always dull, slow, and stupid ; if swift in motion, he renders the mind quick, but inconstant ; if retrograde, dubious and unfixed ; if under the Sun beams, the mind will lean to the pursuit of useless and unprofitable speculations ; if posited in oriental houses, the disposition will be open and ingenious ; but if in occidental, it will be wily, subtle, and dissembling. If Mercury be better dignified and stronger than the Moon, the reasonable faculties will be stronger than the sensitive, particularly if Mercury be in signs of long ascension, and the Moon in those of short ascension ; but if Mercury be in commanding signs, and the Moon in obeying, the native's intellect will be naturally weak and impaired ; and if the Moon chance to be at the same time irradiated by the afflicting rays of either of the infortunes, the native will be irrational, and a perfect idiot.

Of the Natural DISEASES incident to the MIND.

The affections and properties of the mind, are of a separate and distinct consideration from the *diseases* of the mind, such as madness, insanity, the falling sickness, and the like ; but are equally deducible from the face of the native's geniture. For this purpose we must again refer to the configurations of Mercury and the Moon, and observe how they are posited in respect of each other, and in reference to the angular houses.

and also to the malefics. For if Mercury and the Moon are in an inconjunct position in respect of themselves, or the oriental horison, and are irradiated by contrary and malefic configurations, whereby superiors rule or oppose, they thus constitute various diseases in the qualities of the mind; the particular species of which is known from the qualities of the stars which possess the places. Hence it is obvious that the more moderate diseases of the mind, have their radical cause from an excess or defect of those operations, which induce the mental qualities; for the predominancy of such qualities naturally promote an excess of evil, and constitute a disease, in proportion as the ambient matter is unmixed, and above or below a proper mediocrity; but the more obvious and fatal diseases of the mind arise from a disproportion or defect of matter infinitely greater, and wholly beside nature.

Those who are born when Mercury and the Moon are inconjunct, either in respect of themselves or the oriental horison, Saturn and Mars being angular, and beholding the configuration, Mars by night, and Saturn by day, will be naturally subject to the falling sickness all their lives; but if Saturn happens to take this position by night, and Mars by day, the native will be subject to phrenzy and madness, more especially if the aspects fall in Cancer, Virgo, or Pisces. Again, if the Moon, being in her phasis, is overcome by malefic rays, namely, by the concurrence of Saturn when approaching to a new, or by Mars at her full, either in the signs Sagittarius or Pisces; whoever is born under such configurations, will be subject to lunacy. Therefore the malefic stars overcoming, or predominating in any configuration, induce a variety of mental diseases, which are either remarkably violent, or obscure and latent, according to the nature and energy of each respective ruling planet.

If the benevolent planets Jupiter and Venus have familiarity, in oriental positions, and angular, with the maleficks accidentally posited, these mental diseases, though strong and violent, will be curable; if Jupiter presides, they will be removed by medical help; but if Venus, by the natural strength of the mental faculties. But if these positions happen to be reversed, the malefic stars angular, and in oriental stations, and the beneficks setting, the diseases will become more manifest, and be wholly incurable. Hence we derive the cause of the ever varying mutation of the animal spirits, which are always more or less affected, in proportion as Mercury and the Moon are agitated by the good or evil influences of other concurring and adjuvant causes.

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Such are the morbid affections in the active part of the rational soul, produced by the planetary configurations; but the great change which arises in the patient, that is, in the irrational part of the soul*, is induced chiefly from excess or defect, according to the particular conformation of male or female, in which they either exceed, or are deficient, in the parts proper to their sex. For it is found, that if the Sun be configured with the Moon in the place of Mercury, and Mars and Venus have familiarity with them, the luminaries being in masculine signs, the men will exceed in that which is natural, having those parts in excess, that are proper to man; and the women will have a conformation of parts preternatural and mixed. But if Mars and Venus should be one or both constituted with them after a masculine manner, the men will be subject to mixtures of sex, and the women to violent lust, and intemperate wantonness. If Venus alone be disposed after a masculine manner, this sensation will be less strong, and the parties will conduct themselves with more decency and modesty; but if Mars and Venus both are so constituted, they will be moved to carnal embraces by the most violent and irresistible sensations.

If the luminaries alone are configured in feminine signs, the women then born will be of immoderate conformation, and will have strong and continual desires after men; but the men then born will be changed to that conformation which is inferior to nature, and will inherit an effeminate and tender constitution of body and parts. And if Venus be disposed with them in a feminine manner, the women will be more lascivious and prone to venery, and in whatever line of life they chance to glide, this passion will always be predominant, and most probably subject them to disgrace and infamy. The men under this constitution are still more effeminate and impotent; but if Mars be thus constituted instead of Venus, they become robust and vigorous, and lust after women. The oriental or diurnal configurations of Mars and Venus, contribute to a more masculine and robust conformation; but the occidental and vespertine, to their being more effeminate and debilitated. If Saturn happens to be configured with them, he contributes to more lust and wantonness, but in an unnatural way; if Jupiter irradiates the aspect,

* To prevent the reader from being innocently led astray, and the designing critic from explaining away the author's meaning, it is just necessary to remark, that what is said here of the mind and soul, is not to be understood of the *supernatural soul*, which never dieth, but of the intellectual rational part of the *animal soul*, which is formed, ruled, and wholly governed by these supreme and sole second causes under God, the stars; but principally by the Moon and Mercury.

he conduces to more modesty and decency ; but Mercury influences to a greater mobility of passion, to a frequent change of objects, and to a continual love of variety, whether the native be male or female.

Of W E A L T H and R I C H E S.

We have hitherto considered only such parts of the native's geniture, as relate to the accidents of his body and mind, and the general qualities incident to them, as well before, as after the birth. From these the speculations naturally follow, which regard the contingencies of them ; whereof those appertaining to temporal possessions seem peculiarly to agree with what concerns the body, and those which relate to honour and dignity, seem more particularly to flow from the qualities of the mind.

To ascertain, therefore, the kind and quality of worldly possessions, in any rational degree, we are to consider the position of the Part of Fortune, with the nature and strength of the planet which rules it, together with his configurations and positions in respect to other stars. For whatever planet assumes the lordship of Part of Fortune, if strong and well dignified, he will assuredly contribute wealth and riches, but more abundantly and lasting, when the luminaries give testimony to him, by irradiating the place of his position. It is to be observed that Saturn gives an increase of wealth by the improvement and cultivation of lands, or by buildings, or navigation. Jupiter contributes riches by the confidence and love of friends, which produce legacies and patrimony ; also by preferment in the church. Mars conduces to wealth by warfare, intrepidity, and good generalship. Venus, by friendship, gifts, and marriage. Mercury by science, oratory, or perseverance in business.

Saturn having familiarity with the Part of Fortune, and configured at the same time with Jupiter, promises lands and hereditaments ; particularly if posited in a superior angle, and Jupiter occidental in a double-bodied sign, or in application with the Moon ; for then being adopted, the native will become the heir of others. And if those stars which are of the same nature with the significator of the Part of Fortune, give testimony of dominion, the possession will remain with the native ; but if those of a contrary quality are elevated above the lord which has dominion, the possession will be of no duration, and future riches precarious. The general time of these events is taken from the inclination of the stars which produce the cause, in respect to the angles and succeedants. It may also
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be further observed, that if these lords of the Part of Fortune, commonly called significators of riches, are in an angular position, the acquisition of wealth will happen in youth ; and if on the cusps of those angular positions, still earlier. If they are posited in succeedants, the riches will present themselves at a middle age ; if in cadent houses, either late, or in extreme old age. The same circumstances are likewise produced by oriental and occidental positions, in respect of the Sun and the world.

Of D I G N I T I E S and H O N O U R S.

Things which relate to honour and dignity, are deduced from the disposition of the luminaries, and the familiarity of the stars by which they are surrounded. Wherefore if both the luminaries at the time of birth are found in masculine signs, angular, and attended by the five planets, the Sun by oriental stars, and the Moon by occidental, those persons will aspire to extraordinary power and dignity, and exercise authority and dominion over others, from whence great tribute and honour will flow. And if these surrounding planets are angular, or configured to a cardinal house above the earth, they will be great and powerful in a superior degree ; but still more so, if the attending planets make a dexter configuration to the angles above the earth, with the Sun in a masculine sign, and the Moon in a feminine ; for then the native will arrive to a power like that of princes, having absolute dominion and government, disposing, in a comparative degree, of the issues of life and death.

But if the luminaries happen to be thus posited, and none of the surrounding planets are in angular stations, nor give testimony to the angles, the native will be great and honourable, as magistrates or generals, but not as having dominion or princely dignity. So if the surrounding planets are some or most of them in angular stations, or configured to the angles, yet if the luminaries are not in angular positions also, the native will not arrive to such illustrious preferment, and will but moderately excel in dignity and honour. But if neither of the attending planets is configured to the angles, the native will be obscure, and pass his whole life without promotion or dignity ; and if neither of the luminaries are at the same time found in a masculine sign, nor angular, nor attended by the benefic rays of good planets, the native's life will be abject and miserable, and his fortune hard.

Thus the general consideration and mutability of dignity and honour is sought out and determined. But many things between the two extremes of dignified stations, and abject servility, must be taken into the account, before any reasonable judgment can be formed from the native's geniture; for we must recollect, that every person born under the same propitious configuration, cannot alike arrive to the self-same height of dignity and honour, because the difference of birth and station will at once destroy the possibility of it; not to say any thing of cross aspects, and other baneful familiarities, which may either cut the thread of life, or tend to lessen the grateful influences of benefic configurations. It therefore follows, that we are not only to judge of personal honour and dignity, under certain restrictions, from the nature, quality, and place of birth, but likewise from a due consideration of all concurring and subordinate rays, which may in any shape be liable to affect the significators of dignity. We must not however forget, that when these significators are so dignified in a nativity, that no evil rays, either mundane or zodiacal, or any subordinate parallels conspire to afflict or diminish their good influences, and the prorogator of life is strong and durable, be the quality of birth what it may, and the obscurity of the parents ever so remarkable, yet the infant thus brought into the world, shall be exalted to a degree of eminence and grandeur, infinitely beyond whatever could have been expected. And it is just the same in respect of riches, pleasure, wedlock, children, friends, enemies, travelling, and all other events common to human life; for if the place of the nativity proper to either of them be thus strongly and happily configured, the effects will be produced in an eminent and glorious manner; but when there happens cross and latent familiarities to oppose and afflict the respective significators, and particularly if there are testimonies of short life, death will of course ensue, and all inferior or dependent incidents naturally cease, and are prevented.

Of natural INCLINATIONS or PROFESSIONS.

Since the consequences of the fall produced that unalterable decree of heaven, that *man should eat bread by the sweat of his brow*; and since the increase of mankind upon the face of the earth rendered a variety of professions necessary; so it is natural to believe, what observation has long confirmed, that the bent of every man's mind is more or less disposed towards the pursuit of some particular avocation, by which the calls of nature may be supplied, and the decrees of heaven fully accomplished. And hence it is that the stars, as second causes under God, derive the
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power of influencing mankind to a natural choice of these professions ; our propensities to which are so deeply rooted, and so strongly imprinted on the mental faculties, that no human bias is able to counteract them, nor the most elevated station in life, not even that of majesty itself, sufficient to repel the inclination from an attachment to some branch of mechanism or science, by which an advantage might in some measure be derived either universally, or individually.

To enter upon this speculation, we must consider the lord of the profession, or planet that assumes the dominion, which is taken two ways, either from the Sun, or the sign upon the mid-heaven ; wherefore we ought to observe the star that makes an oriental appearance next to the Sun, or mid-heaven ; but more particularly when approached by the application of the Moon ; and if one and the same planet passes both, or makes the nearest approaches to the Sun or mid-heaven, we take that planet for lord of the profession. But if one planet be posited before the Sun, and another in the mid-heaven, having familiarity with the Moon, both are to be considered, and that only preferred as significator, which is apparently the most strong, and best dignified. In cases where no planet is found approaching the Sun, nor posited in the mid-heaven, then that shall be taken which hath dominion, or is lord of the mid-heaven.

To endeavour to ascertain the very profession or mechanical trade each native will follow, is an idle and absurd attempt, and favours of folly and fanaticism. For though it is possible to describe the kind and quality of the profession in respect to its general tendency and genus ; yet it is impossible to ascertain particularly whether a man shall be a common carpenter, a wheelwright, or cabinet-maker. What we are able to discover, is made known by the properties of the three planets, Mars, Venus, and Mercury, considered in respect of the signs in which they are posited. Mercury influences to the love of literature, and the polite arts ; and if he be lord of the profession, will naturally incline the active qualities of the mind to such pursuits as are conformable thereto, and which come under the various branches of the sciences and philosophy. He therefore produces excellent orators, students in law, physic, or divinity ; eminent poets and historians ; together with the whole train of dependent and inferior avocations of this class, which are discoverable by the presence or assisting rays of the other planetary configurations ; for if Saturn gives testimony to Mercury, the profession will be of an inferior order ; but if Jupiter, they will be more excellent and honourable.

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If Venus assumes the dominion of the profession, she will dispose the native to the study of flowers, and of botany in general, and consequently to the knowledge and preparation of unguents, tinctures, essences, spices, aromatic waters, wines, cordials, and other productions of herbs and flowers, some or other of which the native will probably deal in. If Saturn gives testimony to her, she makes chemists, apothecaries, dealers in dyes and colours, or such as have to do with wearing apparel, or the materials of which they are composed. But if Jupiter gives testimony, the native will aspire after some eminent office, or place of trust under government; or to some post of honour, or official department in the state; or will obtain some honourable profession in the navy or army by a perseverance in that line.

If Mars is ruler of the profession, and irradiated by the Sun, he leads to all those branches of the mechanicks which are wrought by the operation of fire; whence he produces all the artificers in brass and iron, and the workers and refiners of metals. But being in conjunction with the Sun, he influences to husbandry, agriculture, and workers in wood and stone. If Saturn gives testimony to him, he carries the inclination towards a seafaring life, or to a love of gain by travelling, or by traffick in foreign countries, or by dealing in slaves or cattle. If Jupiter gives testimony, the native's profession will be that of the army or navy, or some place, office, or employment dependent thereon.

If Mercury and Venus are so configured in the geniture, as to become joint rulers of the profession, they will produce excellent musicians, and good compilers of musical pieces; also, musical instrument makers, composers of songs and glees, and admirable singers; likewise comedians, opera dancers, tumblers, and all the tribe of exhibitionists. And if Saturn gives testimony, he will make jewellers, toymen, and dealers in ornaments and precious stones. But if Jupiter gives testimony to them, he will dispose the mind to the study of politics, or of national and constitutional law; or he will make the profession that of a teacher or schoolmaster; or the ruler and manager of some public seminary of learning.

If Mars and Mercury are joint lords of the profession, they lead the inclination to the choice of painting or drawing; to statuary, sculpture, carving, engraving, and such like ingenious arts. But because the happy configurations which conspire to the production of talents proper for these pursuits, are not often to be found in any geniture, without some
malevolent

malevolent or afflicting rays, whereby the native's genius is impaired, it seldom happens that we find very high perfection, or super-extraordinary merit, among the numerous professors and followers of the polite arts; whence comes the foundation of the common saying, so strictly conformable to truth and reason, that painters, poets, and musicians, must be so born; that is, must inherit from nature a strong bias for either of these professions, to make any extraordinary progress in them. And it is remarkable, that if Saturn gives testimony to this joint rule of Mars and Mercury, all the above ingenuity and taste will be destroyed, and the native become wholly untractable and indolent, and given up to theft, swindling, sharpening, and other species of fraud and violence, for the means of a subsistence.

If Mars and Venus jointly take dominion of the profession, they produce workers and dealers in various kinds of metals; likewise husbandmen, apothecaries, and physicians, and all proficient in the nature of plants and herbs. If Saturn gives testimony to them, they will make ignorant pretenders to music and divinity; and in all other professions under this configuration, the native will betray a want of ingenuity and capacity. But if Jupiter gives testimony, the contrary effects will happen; and in whatever pursuit the native engages, proper to this mixture of the ruling planets, he will have the satisfaction of deriving both honour and profit from his labours.

It must also be observed, that the quality of the signs in which these congresses are made, and wherein the lords of the profession are posited, confer to the variety and advantage of such profession. Those of human shape conduce amazingly to the perfection of all those sciences and avocations, which are for the improvement and information of the mind. Four-footed signs contribute to the greater perfection of metallic arts, navigation, and architecture. Tropical and equinoxial signs forward the pursuits of husbandry, agriculture, the mathematicks, chemistry, and theology. Earthy and watery signs to the perfection of physic and surgery; to the art of constructing ships, and to the profession of a merchant.

Again, if the Moon possesses the place of the profession, having configuration with Mercury, at her conjunction with the Sun, either in Taurus, Capricorn, or Cancer, she will conduce to greater sagacity and penetration in whatever profession the native happens to follow. If this configuration happens in Sagittarius or Pisces, it conduces to a melancholy and timid pursuit of business, and burthens the mind with enthu-

fiastic and superstitious affections. If it happens in Virgo or Scorpio, it contributes profound wisdom and knowledge to the profession of physicians, lawyers, or divines; and to the followers of science or philosophy. If in Libra, Aries, or Leo, it makes enthusiastic preachers, and fills the mind with idle and immoderate ideas of gain by each respective business or avocation.

Thus the kinds and qualities of professions are to be sought out in a general way, and described accordingly; but the importance and extent of them must be considered from the strength and dignity of the ruling stars. For being oriental or angular, they make the profession eminent and profitable; but if occidental, or declining from angles, it will be unimportant, mean, and unprofitable. If the benefics are superior, the profession will be eminent, honourable, and conducive to great riches; but if the malefics are superior, it will be mean, inglorious, and wholly unprofitable. Saturn is found to destroy the benefits of an active profession, by tardiness, indifference, and inactivity; but Mars through boldness, loftiness, and presumption; wherefore both act in opposition to the success and advantage of the native's profession. But the general causes of the failure or prosperity of business, must be judged of from the disposition and quality of the stars which produce the effect; and this in reference to the oriental and occidental angles. The east angle denotes the beginning of life; the west angle the end; and the mid-heaven the middle part, from about thirty to forty years; and as the significators are disposed in the radical figure, so will the effects thereof be at the set time of life conformable thereto.

It must ever be remembered that the doctrine of professions here laid down, and the effects arising from them, relates only to such as are followed in consequence of the natural impulse of the mind; in which cases alone we are to seek for adequate success and perfection in the prosecution of them. Among the observations we make of the common occurrences of life, we too often find youth consigned to such employments, by the will or caprice of their parents, as they are neither designed for by nature, nor have the least inclination to follow. And hence it is that so many bunglers rise up in all trades and professions, who finding their business a continual load of oppression and perplexity, either abandon it altogether, or else become indolent, sottish, and inactive, to the utter ruin of their families, and to the general annoyance of the more industrious part of mankind. From this consideration, parents and guardians should be careful to educate and bring up the rising generation, as far as prudence will admit, according to the natural bent and genius

of their own inclinations, which is the only direct road to excellence and perfection. This I think is a fact that needs no further illustration, since the observations of most men will furnish them with instances of persons being regularly bred to some professions, which even at an advanced time of life they wholly abandon, in pursuit of some other calling more consonant to their nature and abilities, and in which they often succeed, to the astonishment of their competitors.

OF M A R R I A G E.

To what has been said, follows the consideration of Marriage, or the fit conjunction, and living together of man and woman, according to the divine ordinance of the Supreme Being. And as this law was evidently established from the beginning of things, as well for the propagation of the species, as for the mutual comfort and happiness of the sexes, it were senseless to suppose human nature void of the impulse of reciprocal love; or that the involuntary actions of the soul, by which it is moved towards the object of its affections, have not a radical cause in the order of nature. If this be admitted, it cannot surely be deemed a subject of ridicule, to believe that this, as well as the other important transactions of our lives, may be sought out by a contemplation of the celestial bodies.

To investigate this point, therefore, in respect to men, let the positions and constitutions of the Moon be particularly considered. For when she is found in the oriental quadrants, at the time of birth, she influences the native to the consummation of marriage at an early period of his life; but if posited in the occidental quadrants, he will probably live single till the approach of old age, and then marry a very young woman. If the Moon be afflicted by the Sun beams, and in configuration with Saturn, in either of these positions, the native will never marry at all. If she be found in a sign of one form, and making application to one planet only, the native will marry but once; but if posited in a bicorporal or sign of many forms, and making application to several stars in the same sign, he will be several times married. And if the stars which receive the Moon's application, either by conjunction, sextile, or trine, are benefic, the wives will be good and virtuous; but if the application be made to malefic planets, and by evil configurations, they will be altogether of an opposite description. Therefore if Saturn receives the Moon's application, it indicates a laborious, but sullen, forward, and ungovernable wife. If it be made to Jupiter, she will be free, open, and generous, truly virtuous, and a good housewife. If to Mars, she

she will be bold, stubborn, and refractory. If to Venus, chearful, complacent, affable, and chaste. If to Mercury, wise, prudent, loving, and constant. But if Mars irradiates the place, she will be surly, passionate, talkative, and unsteady.

For the particulars of marriage in respect of women, we are to consider the positions of the Sun, instead of the Moon; for if he be situated in the oriental houses, at the time of birth, the native will either marry very young, or else at an advanced time of life to a young man; but, if the Sun be found in the occidental houses, she will marry late, or to a man far advanced in years. And also, if he be situated in a sign of one form, she will marry but once; but if in a sign of many forms, or configured to many oriental stars, she will have more husbands than one, who will partake of the same nature and qualities as the stars to which the configurations are made. Thus, Saturn, if configured to the Sun, will indicate sober, grave, and laborious husbands, but cold and phlegmatic. Jupiter disposes them to more openness of mind, and generosity. Mars makes them violent, warm, unruly, passionate, and arbitrary. Venus foreshews them to be indulgent, fond, good natured, and handsome. Mercury disposes them to be careful, prudent, industrious, and faithful. But if Saturn be joined with Mercury, they will be churlish and reserved; if with Venus, they will be dull, sour, and inconstant; if with Mars, quick, lively, lustful, and fond of variety. Those are here to be considered the oriental quarters in respect of the Sun, which precede the oriental and occidental sign of the zodiack; and in respect of the Moon, those from her new and full, to her other quarters; and the occidental houses are those which fall opposite to the foregoing.

As to events that occur after marriage, that is a different speculation, and requires great attention to the following particulars. Whenever the genitures of both husband and wife, have the luminaries configured in mutual agreement, that is, in trine or sextile to each other, they will live together in comfort and harmony, and for a long continuance of time, if the luminaries happen to be in mutual reception. And this duration will still be more firm and lasting, if the position of the husband's Moon agrees with that of the Sun in the wife's geniture. But if the positions of the luminaries are placed in signs inconjunct, and configured by quartile or opposition, they will either live together in discord and enmity, and be rent by violent jealousies and contention, or else be fully and finally estranged from each other.

Again,

Again, if the benefic rays of the fortunate planets behold the configurations of the luminaries, in mutual reception, the marriage will be durable, constant, happy, and profitable. But if the malefic planets irradiate the places, the marriage will be unhappy, contentious, and miserable. If the luminaries are not configured in mutual reception, yet if the benefics give testimony to them, the marriage will be moderately happy and durable; and when strife and disagreements happen, the same will wear off, and reconciliation will take place between them; but if the malefics give testimony to the discordant positions of the luminaries, inconstancy and infidelity will ensue, and the marriage will be dissolved with scandal and disgrace. If Mercury be joined with the maleficks, the separation will be for hatred and dislike, and by mutual consent; but if Venus gives testimony to them, it will be a divorce by due course of law, for infidelity and adultery.

Marriages, in other respects, are considered from the familiarities and connexions of Venus, Mars, and Saturn. For if these are all three configured with the luminaries, the marriage will be good, domestic, and profitable; by reason of the affinity which the benefic planet Venus hath with Mars and Saturn; with Mars, because of youth and florid countenance, seeing they have exaltation in mutual trigonal signs, as Mars in Capricorn, the triplicity of Venus, and Venus in Pisces, the triplicity of Mars; or Mars in Pisces, the exaltation of Venus, and Venus in Capricorn, the exaltation of Mars. So likewise Capricorn and Libra are common to Saturn and Venus; for Venus in Libra hath house, and Saturn triplicity; and in Capricorn Saturn hath house, and Venus triplicity; and hence she bears relation to Saturn by an older complexion, seeing they have their houses trigonal to each other. Wherefore Venus with Mars conduces to make the inclinations more fond and amorous; and Mercury giving testimony to them, qualifies the passions, and keeps the sensual appetite within rational bounds. If Venus be found in any of the above familiar and promiscuous signs, she indicates marriages between kinsmen and relations; or if she be with the Moon in a masculine geniture, it predicts that two sisters, or near relations will be married to the same man; but if she be thus configured to Jupiter, or the Sun, in a feminine geniture, it shews the woman will marry two brothers, or two men that are nearly related.

It is likewise observable, that in all cases where Venus is thus configured to Saturn, in the place of marriage, that the connubial state will be blissful and happy to the native; and if Mercury be joined with them, he adds prosperity. But if Mars be substituted in his place,

the marriage will be altogether wretched, contentious, and unhappy. If Mars be configured to Venus, Saturn, and Mercury, the native marries with a person nearly of an equal age; but if he be posited in an oriental or easterly station, the native marries with a person much younger; and if in an occidental or westerly station, with a person much older. If Venus and Saturn be found in promiscuous signs, such as Capricorn or Libra, the native will marry among his own kindred. But if this configuration is made upon the cusps of the horoscope or mid-heaven, irradiated by the Moon, and the geniture be masculine, the native will lust after his own sister, aunt, or mother-in-law; or if the geniture be feminine, she will have desire unto her own brother, uncle, or daughter's husband. Should the Sun irradiate the place, instead of the Moon, then the males will have desire towards their daughters, or son's wife; and the females to their sons, nephews, or sister's husband.

Observation likewise proves, that if Venus and Saturn are configured neither in a masculine or feminine sign, but in those of an opposite quality, which are alike in sex, but contrary in nature; or in those that are ruled by places of a contrary nature, as Capricorn is ruled by Saturn and Mars, and Pisces by Jupiter and Venus; the native will be prone to lust, of a loose conversation, and immodest carriage; more particularly if the configuration be made in the first or latter degrees of Aries, near the Hyades, in the latter degrees of Leo, or upon the face of Capricorn. And if these planets occupy the two principal angles, namely, the ascendant or mid-heaven, these libidinous affections will be the more strong, open, and offensive, making the party glory, as it were, in lasciviousness and debaucheries; but it is a most extraordinary circumstance, that the same aspects in the northern and western angles, not only conduce to an opposite disposition, but render the native either barren, deficient, or of evil conformation, in respect to the parts necessary to generation.

The disposition of men, as to modest or vicious habits, very much depend on the positions and configurations of Mars; for if he be separating from Saturn and Venus, and applying to Jupiter, men born at that time will be discreet and modest, decent in their intercourses with the other sex, and disposed only to the natural use. If Jupiter and Venus be configured to Saturn and Mars, the native will be easily moved on, and have a secret desire to acts of venery; but will have an external shew of chastity, and labour to avoid the shame. If Mars and Venus are alone configured together, or if Jupiter bears testimony, the native will be openly lascivious, and indulge in the most luxuriant enjoyments of the
opposite

opposite sex. If one of these planets be oriental, and the other occidental, he will be disposed towards men as well as women; but if both are found configurated in the occidental quarters, the native's company should be avoided, for he will burn with unnatural desires after men or boys; more particularly if the aspect falls in masculine signs, in which case the inclination is most astonishingly moved towards this infamous and shocking practice. It is likewise to be remarked, that if Venus be alone in an occidental position, the native will for the most part have intercourse with none but the meanest and most prostituted part of the sex; but if Mars be alone in this position, he influences to greater delicacy and fastidiousness, and marks the character with a desire after married women, or to the more continent and modest among the single ones.

Such are the causes which vary the sensual appetites of men; we will now consider those peculiar to women. If Venus be configurated to Jupiter, and Mercury gives testimony, the native will be sober, pure, and moderate in her desires after men; but having familiarity with Mercury alone, she will privately give herself up to sensual embraces, though remarkably coy and reserved in public. So likewise if Venus be configurated to Mars alone, the native will be wanton and lascivious; and if Mercury has familiarity with them, she will be wholly given up to lustful pleasures and prostitution. If Jupiter concurs in this aspect, and Mars be combust of the Sun, the native will be mean and abject, submitting to the use of the most vulgar and lowest class of mankind; but if Venus be combust instead of Mercury, she will submit with more reserve and caution, and mostly with decent and genteel persons. If these planets be configurated after a feminine manner, the sensual appetite of the native will be only passive; but if disposed after a masculine manner, it will be active also. Saturn having familiarity with these configurations, adds to the greater lust and licentiousness; but Jupiter to a greater share of modesty, decency, and external decorum.

Of CHILDREN.

After the consideration of marriage, follows that of children. This speculation is deduced from the stars configurated in the mid-heaven, or succedant, which is the eleventh house; but if none of the planets are found in these places, then the opposite ones are to be considered. The Moon, Jupiter, and Venus, are the givers of children; but the Sun, Mars, and Saturn occasion sterility, or paucity of children. Mercury, as in all other cases, contributes his influences according to the nature and quality of that star or planet with which he is configurated; adding to the increase of children when in the east, but to sterility and barren-

ness

nefs when occidental, or in the west. When therefore these stars which are givers of children, are thus posited, and by themselves, they foreshew only one child to the native; but if they are formed in double bodied or feminine signs, they cause the generating of twins: so likewise in fruitful signs, as Pisces, Cancer, or Scorpio, they will produce two or three children at a birth. If they are of a masculine nature, by being configured to the Sun, and in masculine signs, they cause males; but if they are disposed after a feminine nature, they give females. If they are overcome by malefic planets, and posited in barren places or signs, such as Leo, or Virgo, they will give children, but not of any stability or duration; they will be naturally weak and puny, by being void of a proper share of vital heat and nourishment. If the Sun and malefic stars jointly possess the mid-heaven or eleventh house, in masculine or sterile signs, without either of the benefics concurring, they indicate perpetual barrenness to the native, and shew an utter want of children; but if they be in feminine or fruitful signs, or aided by the benefics, they foreshew the production of children, but such as are either hurt or blemished in their bodies, or of a short and unhealthy life.

In all these cases it must be remembered, that whenever the malefic stars have the dominion, and the benefics give testimony, being configured in, or having respect to prolific signs, there will happen a rejection of children according to the excess which the stars giving testimony have in each condition, either of all the children, or of a few, or most, as they are found more powerful, by being more oriental or angular, or more elevated or succedant. If therefore the lords of those signs, being givers of children, are orientally posited, or in good places of the figure, the children will be fortunate and aspiring, and will arrive at singular fame and honour: but if the position be occidental, or in evil places of the figure, the children will be altogether mean and obscure. Moreover, if they agree with part of fortune and horoscope, they foreshew mutual love and confidence, and a good understanding always to exist between the children and parents, and that they will become the heirs and inheritors of their fortunes. But if these be found unconjoined and disagreeing, the children will be vicious and incorrigible, losing the esteem, and wearing out the patience of their parents, and thereby perhaps missing the inheritance of their substance. If the stars which assume the dominion of children, are agreeably configured among themselves, they foreshew love and harmony among brothers and sisters, and that they will help and assist one another during their lives. But as to other particulars relative to the fortunes and general pursuits of children, they are to be sought out by placing the sign and degree in which the significator of children is

is found, upon the ascendant, and making the signs upon the cusps of all the other houses agreeable thereto, in the same manner as if it was the proper nativity of each child, and then judge of the dispositions of the figure, according to the rules heretofore laid down.

Of F R I E N D S and E N E M I E S.

The things which relate to friendship and enmity, are considered by observing the principal places of the geniture, wherein the significators thereof have familiarity or aspect; together with the weakness or strength of them. The great and more durable familiarities or differences of these stars, are termed sympathies and enmities; and the small and temporary familiarities are called societies and contentions. To discover these, we must carefully observe the places of the Sun and Moon, in respect to the horoscope and part of fortune; for if these happen in the same signs, or if they change places when rising, and not more than seventeen degrees distant, they foreshew long and faithful friendship. But if they are inconjunct, or posited in opposite signs, they produce great and implacable enmity and hatred. If the luminaries are not found in any of these situations, but are only configurated in signs, either by trine or sextile, they shew slight and precarious friendship; but if by quartile, small and impotent enmity. Hence it happens that friendships cease and appear as it were at an utter end, while the malefics transit the configuration; and yet when these are over, the friendship is again renewed, and mutual civilities and good offices take place, as if no such circumstances had happened. So in like manner the malicious objects of hatred and enmity seem to cease and lie dormant, when the benefic stars are making their ingress upon the configuration; but are renewed with fresh rancour soon after these ingresses are at an end.

Friendship and enmity are therefore considered under three kinds; for men are observed to be so disposed either by election, or for profit, or for sorrow or pleasure; and when either all or most of the forementioned places have familiarity with each other, friendship is constituted by these three kinds; but if these places are found unagreeable, then enmity arises in a similar manner. "When the places of the luminaries alone have familiarity, friendship will arise from election, involuntary choice, or natural regard, which is the most firm and lasting; but if the places of the luminaries are contrarily disposed, hatred is after the same manner produced, and is the most inveterate and fatal. When the place of part of fortune hath familiarity, or is otherwise found, then these affections

arise from motives of self-interest, or gain ; but when they are from the horoscope, they are produced by those actions of the mind which arise from melancholy and choler, or from vivacity and good humour. But in all these cases we must particularly observe the stars elevated above, or configured with each of these respective places ; for that place shall give a higher degree of friendship or enmity, than any other, to which the elevation or succession of stars is the nearest, whether in the same sign, or the adjoining. But the place which passes the stars in configuration, if the stars are friendly, denote advantage and interest to be the cause of friendship ; or if discordant stars occur, enmity will arise from interested motives, which will expire with the cause of it.

The foregoing observations are applicable to the most extravagant and lasting instances of friendship and enmity ; but those which arise from more temporary and trivial causes, have a different speculation. The common occasions of friendship or animosity which arise in the general pursuit of business or pleasure, or which arise from mixing with the world, are only to be deduced from the motion of the stars taken in both genitures, in order to find when the significators in one nativity, shall come to the same point in the other nativity ; for at such periods there will arise particular friendships or enmities, which will have duration no longer than the respective familiarity or connexion of these stars exist. Saturn and Jupiter coming in this manner to each others places, cause friendship, by meeting in societies or company ; or by agreement in husbandry and agriculture, or by the joint inheritance of fortunes. Saturn and Mars produce strife and contention, and often fore-shew premeditated fraud and villainy. Saturn and Venus denote love and friendship through the interference of kindred, but has no duration. Saturn and Mercury produce friendship by conversation or connexion in business, science, or confederacy. Jupiter and Mars produce enmity by politics, improper preferment, or interested measures of government. Jupiter and Venus occasion friendship through the interference of women, ecclesiastics, or teachers. Jupiter and Mercury through mutual attachment to literature, science, and philosophy. Mars and Venus cause friendship by a like disposition to lasciviousness, dissipation, and intemperance. Mars and Mercury produce enmity by similar interests in business, or by the same parties following the same avocation ; but Venus and Mercury by means of jealousy, learning, correspondence by letter, or love of women.

The increase or decrease of friendship and enmity is discerned from the nature of the possessed places of each significator, compared with the
first

first four principal places of the figure; for if they apply to the place of the part of fortune, or to the luminaries angular, they render the friendship or enmity more conspicuous; but separated and disjoined, they make them obscure and secret. To know whether these affections shall be more or less injurious, or advantageous, we are to observe the force and power of the stars which behold the abovementioned places, and judge according to their quality and disposition either to good or evil. But if it relates to good or evil from servants, the place of the ruling disposition in respect of them in the figure, must be taken from the sign in the twelfth house, and from the stars which behold the place in the geniture itself, with the ingresses or opposition; but more particularly when the rulers of the signs have either familiarity with the principal places of the geniture, or are contrarily and unhappily configurated; from which judgment must be made accordingly.

Of the Natural INCLINATION for TRAVELLING.

The circumstances which relate to travelling, are considered from the position of the luminaries in respect to the angles; but chiefly from those of the Moon. For if she be found in the seventh house, and declining from angles, she denotes a continual disposition for travelling, and perpetual change of place, to the native. Mars himself being occidental, or declining from the mid-heaven, and having an opposite or quartile position to the luminaries, will produce the same inclination in a somewhat less degree. But if the part of fortune falls in the same sign with the significator of travelling, the principal part of the life and actions of the native will be spent in a foreign country.

Whenever the benevolent planets irradiate the above-mentioned places of the luminaries, of Mars, or the part of fortune, or succeed to them, the native's travelling will be glorious and profitable; and his return safe, and without impediment. But if the malevolent stars behold or succeed, the contrary effects will be found to happen. In all these cases, however, the quality and temperament of the lesser familiarities, as they add to, or take from the power and force of their configurations, must be invariably attended to. If the luminaries incline or fall to the oriental quadrants, the travelling will be towards the eastern or southern parts of the globe, considered in respect to the place of birth; but if they are found in the occidental quadrants, the peregrination will be towards the north or west. If the signs in which the significators of travelling are posited, be of one form, either in respect of themselves, or of the stars which have the lordship over them, the travelling will be
far,

far, but at intervals; but if the signs are double-bodied, or of two forms, it will be perpetual, and of vast extent. It must however be here observed, that though the cause and success of travelling, are influenced by Mars and the part of fortune, yet the quarter towards which the peregrination shall be, are only to be known from the position of the luminaries.

If Jupiter and Venus are rulers both of the luminaries and places of the figure which induce travelling, the journies will not only be completed without danger, but they will also be pleasant, healthy, and agreeable; for by the good government of the countries he visits, and the accidental meeting of friends, he will meet with hospitality and kindness; the constitution of the air, and the plenty of necessary accommodations, contributing at the same time to his health and preservation. And if Mercury be joined to the aforesaid configuration, an additional share of honour, profit, and information, will be derived from the journey. But if Saturn and Mars possess or govern the places of the luminaries, at a great distance from each other, they will occasion great dangers, and a variety of ill fortune in the course of the journey. Being in moist signs, they denote misfortune by shipwreck, or falling into desolate and inaccessible places; in fixed signs, by precipices, or tempestuous and contrary winds; in tropical and equinoctial signs, by want of provisions, by a scorbutic or epidemic disorder, or by a sickly temperature of the air; in human signs, by the sudden attack of mountaineers and robbers, of savages, or ambuscades. In earthy signs, by the attack of wild and ferocious animals, or by falling into pits, or subterraneous places. But if Mercury gives testimony in any of the foregoing cases, the danger may arise from venomous creatures, or by poison, or some villainous accusation.

These are the general considerations; but the more particular, such as relate to the peculiar advantage or injury of each event, must be deduced from the nature and property of the principal places and significators of profession and substance, of dignity and honour, or of bodily and mental endowments, according to the rules already premised. But the knowledge of the times when these various incidents are to happen, is only to be acquired from the result of the directions of each respective significator, by the method which we shall presently recommend.

Of the APHETA, HYLEG, PROROGATOR, or SIGNIFICATOR
of LIFE, and the places * proper thereto.

The hylegiacal or prorogatory places, are in number five, viz. the ascendant, the seventh, ninth, tenth, and eleventh houses, and are taken from the five degrees next and immediately above the cusp of the ascendant, to the twenty-five degrees below the cusp of the same, computed by oblique ascension. In the same manner the prorogatory places are determined in the seventh, ninth, tenth, and eleventh houses; for instance, it is computed from the five degrees in the eighth house, to the middle of the eleventh house, towards the twelfth; which middle is easily found, by adding half the semidiurnal arch to the right ascension of the medium cœli, and where that ends is the middle of the eleventh house; the part beyond which is not hylegiacal or prorogatory. Now these only are the places in which the planet who assumes the power of hyleg or giver of life, can be found; for whatsoever is under the earth, is not fit for such dominion; nor is any position above the earth, which has not configuration to the horoscope. The twelfth house, therefore, which is called the *evil angel*, is not prorogatory, because it not only declines from the angle, but also makes the influence of the stars posited therein of an evil tendency, since it disturbs, and as it were destroys the thick vapour proceeding from the moisture of the earth, whereby they become contrary to nature both in colour and magnitude.

If the native's birth be by day, the Sun shall be taken for hyleg, prorogator, or giver of life, if he be found in any of the foregoing hylegiacal places; if he be not, then observe whether the Moon be posited in either of them, and if so, then she shall be taken for significator of life. But if neither of the luminaries be so found, then any planet whatsoever, that hath most dignities in the place of the Sun at the preceding conjunction with the Moon, and in the horoscope, shall be preferred as significator of life. It must however be remembered, that this planet must be dignified three ways or more, in one of the above-mentioned places, to be so preferred; but if no planet should be found so dignified, or if dignified not in an aphetical place, then take the ascendant for giver of life.

If the time of birth happens to be by night, the Moon shall be preferred for giver of life, if she be posited in any of the aphetical places of

* The aphetic, hylegiacal, or prorogatory places, are those particular places of the figure, or of the heavens, from whence the apheta, hyleg, prorogator, or significator of life is to be taken. These appellations have all the same meaning, and signify that planet or star which is *lord of life*. The first is derived from the Greek, the second from the Hebrew, and the latter from the Latin.

the figure. If she be not, then the Sun shall be preferred, if found in any of these places ; but if neither Sun nor Moon be so situated, then any planet whatever, which was most dignified in the place of the preceding full Moon, and in the place of the part of fortune, shall be preferred. If none such are found in the geniture; the ascendant shall be taken for giver of life, if a conjunction preceded ; but if it was a full Moon, then the part of fortune must be preferred. If both the luminaries, or several of the planets which assume the power of significator of life by the above-mentioned conditions, are found together in the aphetical places, and seem to contend for dominion of prorogation, then that shall be preferred which is found in the most principal place of the luminaries, whether it be the Sun, Moon, or any other planet whatever. The principal places of the luminaries are these ; first, in the medium cœli ; next, in the ascendant, then in the eleventh house ; next to that, the seventh ; and lastly, the ninth house. According to this order, therefore, by the genethliacal figure at the time of birth, shall the significator of life be sought out and ascertained.

Of the ANARETICAL, or KILLING PLANET ; and of the QUALITY of DEATH.

The Anaretic or killing places, are the places of Saturn and Mars, which kill according to the direction of the hyleg to the succeeding signs, when they meet either bodily, or cast their rays from any place of the figure, whether it be by quartile or opposition ; and sometimes it happens by sextiles, when they proceed from signs obedient or beholding, because they have then the same efficacy with the quartile or opposition. So likewise a quartile, configurated from the following or succeeding signs to the aphetic place ; and also a sextile evilly affected, when in signs of long ascension ; and even the trines, in short ascensions, have sufficient force to kill, when unimpeded by benefic rays ; as will also the solar place, if the Moon be hyleg. But it must be remembered that these places are only anaretic, when they are evilly affected ; for their anaretic or killing power is impeded or destroyed, whenever it falls in the terms of a benefic star, or whenever the benefics cast a sextile, quartile, trine, or oppositional ray to the very anaretical point, or to those points which follow. Hence life is generally found to be preserved, when Jupiter is not above twelve degrees distant from the anareta or killing planet ; or when Venus is not more than eight. The zodiacal aspects of the anaretic or killing stars will be likewise of little force, whenever the latitude of the apheta or giver of life, and that of the anareta or destroyer of life, doth not correspond.

When

When the assisting and anaretic rays are found two or more on each side, we must observe which of them exceed most in number and power, which is to be understood when the benefics or anaretas are some of them in proper places of the figure, and others not; particularly when some are oriental, and others occidental, either in respect of the Sun, or the figure itself; for in general no planet under the beams of the Sun hath power to kill or save, unless when the Moon is giver of life; in which case the place of the Sun being afflicted by some malefic planet joined to it, and receiving no help from benefic rays, will certainly produce death; but if any benevolent configuration irradiates the place, the native's life will be preserved.

To define the cause and quality of death, we must consider whether it is likely to happen by means of the beams of the malefic stars being cast orientally; for the place of the malefic or anaretical planet, if joined by body, if not, the place of the aspect, ought carefully to be observed, in order to judge of the quality of death. If these destructive beams flow occidentally, consider the occidental place of the star, for such as they are which have dignities in the anaretic place, such will be the quality of death; or if no planet hath dignities therein, then such as before others are carried by their motions to these anaretic places, are to be esteemed the causers of death, and our judgment should be regulated thereby; the configurations of the stars made thereto, being likewise considered, together with the nature of the signs, and the terms in which they fall.

Saturn possessing the dominion of death, causeth death by chronick distempers, phthyfics, fluxions, agues, diseases of the spleen, dropfies, æliac and hysteric distempers; and, in a word, by all those disorders arising from abundance of cold. Jupiter produces death by the quinzey, inflammation of the lungs, apoplexy, cramp, and cardiac affections; and by those disorders which happen with vehement and stinking breathing. Mars causes death by continual fevers, semitertians, sudden strokes, and Nephritic affections, spitting of blood, and hemorrhage, by abortion and birth, and Saint Anthony's fire, and by all disorders which arise from abundance of heat. Venus induces death by affections of the stomach and liver, ring worms and bloody flux, also by putrefaction and fistulas, and giving of poison; and, in a word, by all those complaints which proceed from abundance of moisture, or through want or wasting thereof. Mercury destroys life by madness, extasie, and melancholy; falling sickness, coughs, and spitting affections, and by those which happen simply through much dryness, or a want thereof. And these deaths
happen

happen naturally, when the rulers of death are in their proper and natural quality, and none of the malefics concur.

Violent and remarkable deaths happen when both the malefics are lords of the anaretic places, or when both or one of the two are joined, or square or oppose, or evilly affect both of the luminaries, or the Sun alone, or the Moon ; for then the mischievousness and violence of death is produced by the evil affections of the malefics. But the remarkableness and extraordinary circumstances of the death proceeds from the testimony of the lights ; and its quality is known from the rest of the aspecting stars, and the signs containing the malefics. Saturn therefore, in quartile or opposition to the Sun, orientally, and in fixed signs, causeth death by suffocation, tumults of the people, or by hanging or strangling. In like manner he doth the same if he be occidental, and the Moon follow ; or if he be in beastlike signs or places, he causeth to perish by beasts ; and Venus being joined to them, causeth death by poison, or by the treachery of women. If he is in Virgo or Pisces, or in moist signs, configured to the Moon, he will cause death by water, by being suffocated and drowned ; if he be about Argo, by shipwreck ; if he be in tropical or equinoctial signs, the Sun being with him, or opposing, or if Mars be there, he will cause death by the effects of a fall ; if they are in the tenth house, death will happen by precipitation from on high ; thus Saturn causes these effects, being configured to the luminaries.

Mars in quartile or opposition to the Sun, and the Sun or Moon oriental, in signs of human form, will cause death by slaughter, either civil or hostile, or by laying violent hands upon himself. If Venus give testimony, death will ensue by means of women ; if Mercury be configured to them, death will ensue by robbers, and evil doers, and pirates. If he be in mutilated or imperfect signs, or with the Gorgon of Perseus, he will induce to death by beheading, or by the effect of amputation. Being found in Scorpio or Taurus, he will cause death by medical cutting or burning, or by contractions ; but if he be found in the midheaven, or opposite to the midheaven, he will cause death by hanging ; particularly if he be found about Cepheus and Andromeda. If he be found in the west, or opposite to the horoscope, he will cause death by fire ; but if he be found in fourfooted signs, he will cause death by falling, or by the breaking of limbs. If Jupiter gives testimony to Mars, and he evilly affected, death will happen through the anger of princes, or by condemnation. If the malefics especially agree together, and both of them evilly affect any of the said places, they make the cruelty of the death the greater. The quality of death, and the ruling thereof, always will

will be shewn by the star that is in the Anaretic place ; but death will happen in strange places, when the stars which possess the anaretic point, fall from angles ; and especially when the Moon is either found with, or in quartile or opposition to the said places.

Thus the cause and quality of death is to be sought out, and the extent of life known by the result of the directions of each respective significator, either direct, by which the anaretic point is carried to the place of the givers of life ; or *converse*, by the hyleg being carried to the west angle, which alone of all converse directions hath power to cut off life.

OF DIRECTIONS.

A direction, or an arch of direction, is the pathway or track described in the heavens by any planet that is significator, or that assumes the dominion or government of life, or of any other incident or event peculiar to the native, from the moment of birth, to its meeting or forming an aspect with the anaretas, or promissors, at which time the event, be it what it may, that is indicated thereby, comes to pass. For as all the heavenly bodies constantly move in circles, their progress, whether for a long or short time, will necessarily form arches, the content or degrees of which being accurately found, and measured, or equated by the solar motion, will describe the length of time, whether it be years, months, or days, in which the significator will be in forming the arch of direction, which produces the event. Now these directions are to be known by the following rules, and are of two distinct classes, the first of which is zodiacal, or according to the circle of the zodiack ; and the second, mundane, or according to the motion of the planets round the earth, or in relation to their proportional distances from the several houses of the figure.

ZODIACAL DIRECTIONS.

How to Direct the SUN, being in or near the Midheaven, namely, when he is either on, or not more than three degrees from the cusp of the House.

First, Take the right ascension of the Sun, and then the place of the aspect to which it is to be directed, viz. the right ascension of the aspect, whether it be a conjunction or opposition ; the latitude in this case is to be neglected, if he hath not greater latitude than his orb ; if he hath, it is not to be neglected ; this is the difference between the horozontal (or mundane) and zodiacal aspects, because they are made from the greatest
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nearness, to the greatest distance of the stars, amongst themselves; and above the real path of them in the zodiack: The greatest nearness happens in the same partile longitude, although they are distant and differ according to latitude; unless, as I have said, the latitude in either opposition or conjunction, exceeds the greatness of their orb; if it be greater, then is the conjunction or opposition in the zodiac of small force; now subtract the right ascension of the Sun, from the right ascension of the planet's aspect, and the remainder is the arch of direction. As for example, suppose the medium cœli in eight degrees fifteen minutes of Scorpio, and the Sun in eight degrees twenty-one minutes of the same sign, to be directed to the conjunction of Venus, in twenty-two degrees forty-five minutes of Sagittary. The right ascension of the Sun is two hundred fifteen degrees, fifty-eight minutes, the right ascension of Venus is two hundred and sixty-two degrees eight minutes; subtract the right ascension of the Sun, from the right ascension of Venus, and there remains forty-six degrees ten minutes, which is the true arch of direction; and which if equated, or turned into time, according to the solar motion, by the rules hereafter laid down, will shew the time when this aspect will be formed.

How to Direct the SUN, being near the Horoscope or seventh House.

Take the oblique ascension of the Sun, in the latitude of the place, if it be in the ascendant, and near the cusp thereof; but if near the cusp of the seventh house, his oblique descension or the oblique ascension of his opposite place; then take the oblique ascension or oblique descension of the aspects, under the same pole, still neglecting their latitude, if it be not greater than their orb, then subtract the oblique ascension of the Sun, from the oblique ascension of the aspect, and the remainder is the arch of direction required.

How to Direct the SUN above the Earth, being far distant from any of the Cardinal Houses; if the Sun be above the Earth, and above three degrees distant from the Cusp of the Cardinal Houses, do thus;

Take the distance of the Sun from the midheaven in right ascension and from that subtract the right ascension of the aspects, which we call the first distance; then get the semidiurnal arch of the Sun, and also of the aspects, and by the rule of proportion say, if the semidiurnal arch of the Sun, gives that right ascension distance; what shall the semidiurnal arch of the aspect or promittor give; the product shall be, the secondary
right

right ascension, which if both be made in the ascending part of heaven, subtract the secondary ascension from the primary, and the remainder is the arch of direction.

Another Way.

Take the elevation of the pole of the Sun; and therein the oblique ascension of the Sun; and likewise the oblique ascension of the aspect: subtract one from the other, and the remainder is the arch of direction; for this reason, I have set the table of the eleventh, third, twelfth, and second houses, from thirty to sixty degrees of north or south latitude.

How to take the Pole of Position, commonly called the Circle of Position of the SUN, or any other Significator.

First observe whether the significator be above or under the earth; if above, get his semidiurnal arch, if under, his seminocturnal arch; which being obtained, must be converted into degrees and minutes; whereof one third part is the pole of one house; then take the stars distance from the nearest house to which he is placed, and by the rule of proportion say, if the third part of the semidiurnal or seminocturnal arch of the significator, give the pole of the other house, what shall his distance give, which if it falls in the third, fourth, ninth, or tenth houses, the remainder is the pole of position, but if it falls in the first, second, fifth, sixth, seventh, eighth, or twelfth houses, add or subtract it to or from the pole of the succeeding or preceeding house, as for example: The Moon's semidiurnal arch is eight hours fifteen minutes, a third part is two hours forty-five minutes, which converted into degrees, is forty-one degrees fifteen minutes for the space of one house, the Moon's distance from the tenth house in right ascension is thirty-three degrees fifty minutes, the pole of the eleventh house is twenty-three degrees, then by the rule of proportion say, if forty-one degrees fifteen minutes, being the space of one house, give twenty-three degrees, the pole of the eleventh house, what shall thirty-three degrees fifty minutes give? It gives eighteen degrees fifty-two minutes for the Moon's true circle or pole of position. But because it is near nineteen degrees, I take nineteen degrees for her pole; and note, that if odd minutes at any time exceed thirty, accept of it as a whole degree, but if they be under thirty, then reject them.

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How to Direct the SUN to any aspect, being under the Earth, in the space of twilight.

The Sun, being found in the space of twilight, ought to be directed above parallel circles, to the horizon, and not above horary circles, as when the Sun is above the earth. If the Sun be found in the morning twilight, first direct the Sun to the degree of the aspect, under the latitude of the place, although the Sun is not there, and afterwards take the distance of the Sun from the horoscope, in oblique ascension, which call the Sun's primary distance; and be careful that this distance be not greater than the parallel of twilight, which does not exceed eighteen degrees, for if it be, the Sun is not in that parallel, and in this case you must work by the following rule; but if the Sun be in the parallel of twilight, then with the distance of the Sun, from the horizon above taken, enter the table of twilight under the latitude of the place, which is in the top of the table, and with the sign and degree in the head or foot of the table; and in the angle of meeting, or body of the table, find the distance of the Sun from his rising; and observe the degree of the parallel of twilight, which the Sun possesses in the first column; with taking the proportional part of the Sun's place to degrees, and under the same parallel look out the distance of the direction, that is to say, what distance the Sun is from the horoscope, in that parallel of twilight; and this distance call the secondary distance; then if both the first and second distances are equal, the true arch of direction, is that which was first taken in the horoscope, but if they are not equal, subtract the less from the greater, and the remainder call the oriental distance; and if the secondary distance be greater than the primary, then subtract the oriental distance from the arch of direction, and the remainder is the true arch of direction, which is to be equated as before. In seeking the primary distance of the Sun from the horoscope, in the tables of twilight hereafter inserted, it is sufficient to take the proportional part of the degree only, rejecting the minutes, which when taken, note the degree of the depression or parallel of twilight, and in the right line with the parallel distance, find the nearest proportional distance, which when found by proportional parts, the first primary natural distance of the Sun being neglected, for it is not necessary to take the degrees and minutes of the depression of twilight, but it is only the greatest and nearest degree of the Sun's longitude with the proportional part; as for example: The Sun directed to the quartile of Mercury in no degree of Cancer, Mercury being in no degree of Aries at birth; at the same time eleven degrees of Pisces ascend. In the latitude forty-four degrees, the Sun being in Aries, fifteen degrees forty-six minutes,

minutes, the oblique ascension of the ascendant in that latitude is three hundred forty-nine degrees forty-five minutes, the oblique ascension of the sun, with the circle, is three hundred and sixty-eight degrees twenty-eight minutes, the difference is eighteen degrees forty-three minutes; enter the table of twilight in the latitude of forty four degrees, and there look for this distance, eighteen degrees forty-three minutes, and also for sixteen degrees of Aries, which cannot be found; but there is ten degrees and twenty degrees which is near enough; now under ten degrees of Aries, is eighteen degrees thirty two minutes; and under twenty degrees, I find nineteen degrees one minute, the difference is twenty-nine minutes, then I say, if ten degrees give twenty-nine minutes, what shall six degrees give? viz. seventeen minutes, which being added to eighteen degrees thirty-two minutes, make eighteen degrees forty-nine minutes, and against that in the first Column, is the parallel of twilight thirteen degrees required.

Now the Sun's primary distance, viz. eighteen degrees forty-three minutes, being neglected as aforesaid, I take eighteen degrees forty-nine minutes; then looking out the aspect, which falls in no degrees of Cancer, under the latitude forty four degrees, and thirteen degrees parallel of twilight, I find twenty-four degrees forty five minutes, which is the secondary distance, and is greater than the primary by five degrees fifty-six minutes; the oblique ascension of the Sun is eight degrees twenty-eight minutes, and the oblique ascension of the aspect is sixty-five degrees ten minutes, and both under the latitude of forty four degrees. Now I subtract the oblique ascension of the Sun, from the oblique ascension of the aspect, and the difference is fifty-six degrees forty-two minutes. And because the secondary distance is greater than the primary, I subtract five degrees fifty six minutes from the aforesaid fifty-six degrees forty-two minutes, and there remains fifty degrees forty-six minutes, the true arch of direction required, which is to be equated as before. If the Sun is to be directed at evening twilight, all things must be noted as before, but just contrary in all the operations, or else taken in oblique ascension to all the opposite places.

To Direct the Sun, being found beyond the Parallel of Twilight, under the Earth.

If the Sun be found under the earth, whether oriental, or occidental, out of the parallel of twilight: First take his seminocturnal arch, and from thence subtract his whole arch of twilight, and keep the remainder, which is the obscure arch; afterwards take the seminocturnal arch of the aspect, from whence subtract his whole arch of twilight,

and the remainder is the obscure arch of the aspect. Next take the distance both of the Sun and aspect from the fourth house in right ascension, then by the rule of proportion say, if the whole arch of obscurity of the Sun, gives his distance from the fourth house, what shall the arch of obscurity of the aspect give? which distance being found, observe the same rules as in directing the Sun above the earth, and consider the arches of obscurity the same as the semidiurnal, or seminocturnal arches:

For Example;

Let the Sun, in eleven degrees forty-five minutes of Aquaries, be directed to an aspect in twenty-two degrees thirty-five minutes of Pisces, the seminocturnal arch of the Sun is seven hours seven minutes, the whole arch of twilight being subtracted, which is one hour forty-three minutes, the remaining five hours twenty four minutes, is the arch of obscurity; the Sun's distance from the fourth house, in right ascension, is forty degrees eleven minutes. Now the seminocturnal arch of the aspect, is six hours eleven minutes, and his arch of twilight is one hour thirty nine minutes, which being subtracted from the seminocturnal arch, leaves four hours thirty two minutes for the arch of obscurity. The distance of the aspect from the fourth house in right ascension, is seventy nine degrees ten minutes; then by the rule of proportion say, if five hours twenty-four minutes give forty degrees eleven minutes, what shall four hours thirty-two minutes give? thirty three degrees forty four minutes, the arch of direction required.

To direct the Sun to Zodiacal Parallels, being found in any Part of the Heavens.

First find the declination of the promissors, with latitude if they have any, and see what degree and minute of the Ecliptick answers to that declination, which is its parallel; if the Sun be near the cardinal houses, his direction is as aforesaid, but if farther distant, then direct under his proper pole of position, as above specified.

To direct a Significator, having Latitude, to any Conjunction or Aspect.

As the Sun keeps his true course in the Ecliptick, so the rest of the planets which have latitude, when they come to be directed to any aspect, they move in their own spheres according to their succession of latitude. We call it succession, because it is not always the same, but is changed according to the greatest distance or nearness, that they are to the nodes; therefore it follows, that a Significator having latitude when he is to be directed to any aspect, the latitude of the aspect is to be neglected,

lected, and the latitude which the significator hath at that place where the aspect falls, is to be taken; and the directions are the same as the others; only neglecting the rule of the Sun's direction under the earth.

To direct a Significator, having Latitude, to Parallels.

First find the declination of the star, to whose parallel you would direct a significator with latitude, which when found, enter the tables of declination with the latitude the significator shall have in that place, until you come to the degrees and minutes of the promittor's declination:

As for Example.

I would direct the Moon to the Parallel of Saturn.

Suppose Saturn to be in thirteen degrees of Pisces, and his latitude one degree south; his declination will be found to be seven degrees thirty-seven minutes, which in the Ecliptick answers to about ten degrees of Pisces; the Moon is in twenty-four degrees of Leo; now I enter the tables of declination under Virgo, the opposite part, in that place where the Moon meets with this parallel. The Moon's north node is in nineteen degrees of Cancer, so in that place she will have three degrees fifty-three minutes north latitude, with which I enter the table of declination, and against ten degrees of Virgo, and four degrees north latitude, I find eleven degrees thirty-three minutes, which is too much; so under the said four degrees of latitude I come to twenty-one degrees of Virgo, against which I find seven degrees fifteen minutes, and under five degrees north latitude, I find eight degrees ten minutes, in which said twenty-one degrees of Virgo, I find what latitude the Moon will have, and by her distance from her node, I find she hath four degrees twenty-three minutes north latitude. Now the difference between seven degrees fifteen minutes, and eight degrees ten minutes, is fifty-five minutes, therefore I say, if sixty minutes give fifty-five minutes, what shall twenty-three give? viz. twenty-one minutes, which added to seven degrees fifteen minutes, will make seven degrees thirty-six minutes, which shews, that twenty-one degrees of Virgo is the true parallel of Saturn.

How to direct a Significator to his own proper Aspects.

First find his longitude, that is, the longitude of his aspect in the Ecliptick, if it be the Sun; and according to her latitude, if it be the Moon; always observing the latitude that she hath at the place of her aspect, which is found by her distance from her nodes, as before taught; then

then take the right ascension or oblique ascension of the aspect, both in latitude and longitude, and work according to the former rules; but note that neither the ascendant nor medium cœli are to be directed to any of the planet's aspects in the Zodiack, but to those in the world only; nor to parallels in the Zodiack, but to those in the Horizon or world, and to these always direct, and never converse.

OF MUNDANE DIRECTIONS.

The aspects in the world, are proportional distances by their motion about the world; for a star that shall be distant from the Horizon a third part of his diurnal arch, shall cast his sextile to the ascendant; and if he be half his diurnal arch, he will cast a quartile to the ascendant; and two third parts of his arch is a trine, and his whole arch is an opposition; therefore the first house is in sextile to the eleventh and third, and in quartile to the tenth and fourth; in trine to the ninth and fifth, and in opposition to the seventh; and so of the rest. And although the diurnal and nocturnal arches differ among themselves, yet the houses have no distinction, property, nature, or force of themselves, but what they receive from the stars, and in the division of the houses by double horary times, according to the method and rules of Ptolomy. The houses have no more respect to the Ecliptick, than if there were no such thing; for they have only respect to the semidiurnal and seminocturnal arches of the stars; and the aspects they make in the world, to any house, or from any house, have no respect to the Ecliptick, but according to their semidiurnal and seminocturnal arches; or according to their motion about the world; which being rightly considered, and well understood, will render the whole mundane art of directions very easy.

To Direct the Midheaven or the Ascendant to the Sextile, Quartile, or Trine, of any Star.

If you would direct the Midheaven to a sextile of any star that is placed either in the twelfth, ascendant, or second house, you have only to do thus; take the oblique ascension of the cusp of the twelfth house, under its proper pole, and under the same pole the oblique ascension of the promittor; subtract the one from the other, and you will have the arch of direction. For observe, that when the house is directed to the body of any planet, at the same time the Mid-heaven comes to the sextile, and when the ascendant comes to the body of any star, at the same time the Mid-heaven is directed to the quartile thereof; and when the cusp of the second house is directed to the body of a star, then the Mid-heaven

heaven comes to the trine; so that by always observing this rule, it will be impossible to err; for these aspects in the world are not made by their distance in signs, degrees, and minutes, but by their distance according to the order or succession of the houses, which distances are ascertained by the semidiurnal or seminocturnal arches.

The same rule is also to be followed in directing the ascendant, as was observed in the Midheaven; for if it be required to direct the ascendant to a sextile, we have no more to do than to direct the cusp of the eleventh house, if the Promittor be above the earth, or the cusp of the third house, if he be under the earth, to his body; in both of which cases the ascendant will be found to come to his sextile. If it be required to direct the ascendant to a quartile, observe whether the Promittor be above the earth, and if so, direct the midheaven to his body; but if under the earth, direct the cusp of the fourth house to his body, either of which operations will bring the ascendant to his quartile. But if the ascendant is to be directed to a trine, then, if the Promittor be above the earth, direct the cusp of the ninth house to his body, but if under the earth, the cusp of the fifth house, which will in the same manner bring the ascendant to his trine. By an attention to these rules, the angular houses may at all times be directed with singular ease and exactness; for having found the cusp of the house required, we are to direct under the pole of that house, let the position of the star be where it will, which if rightly done, the direction will never fail of being true.

To direct the Ascendant or Medium-cæli to the Conjunction or Opposition of any Star.

To direct the Medium cæli to a conjunction or opposition, take the right ascension of the tenth house, from the right ascension of the star, with latitude; and after the same manner the conjunction, with contrary latitude; the remainder is the arch of direction sought. But in directing the Ascendant to the conjunction of a star, subtract the oblique ascension of the ascendant, from the oblique ascension of the star, with latitude, if any; and in the same manner for an opposition, only with contrary latitude, and the remainders will be the arches of direction required.

Another Way to direct the Ascendant.

Subtract the semidiurnal arch of the star, from his right ascension, and from the remainder subtract the right ascension of the medium
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cœli, and there will remain the true arch of direction of the Ascendant, as before. By the same operation the ascendant may be directed to any of the fixed stars.

Another Way to direct the Medium-cœli to a Sextile, Quartile, or Trine.

First enter the tables of declination with the star's place, and take its declination according to its latitude, observing to what degree of the ecliptic that declination answers; if it be above the greatest obliquity, work by the tables of ascensional difference, and find its semidiurnal arch. But if the declination be within twenty-three degrees thirty minutes, enter the tables of semidiurnal arches, and look for the corresponding degrees in the ecliptic, and against it will be found the semidiurnal arch in hours and minutes, which must be converted into degrees and minutes of the equator, whereof two thirds make a sextile, which must be added to the right ascension of the star, if it be posited in the occidental part of the heavens; but if it be in an oriental position, then subtract the two thirds of the equator: for example, suppose the right ascension of the medium cœli to be two hundred and twenty degrees, which answers to twelve degrees twenty-seven minutes of Scorpio, and a planet were in twenty-eight degrees of Sagittarius, having eleven minutes of north latitude, his declination will be twenty-three degrees twenty minutes, which answers to twenty-three degrees of Sagittarius; with this I enter the tables of semidiurnal arches, under the latitude of the place, viz. fifty-two degrees, which I find to be three hours forty-six minutes, and being converted into degrees and minutes of the equator, make fifty-two degrees thirty minutes. Now two thirds thereof is thirty-seven degrees forty minutes, which being subtracted from two hundred and sixty-seven degrees forty-nine minutes, the planet's right ascension, leaves two hundred and thirty degrees nine minutes for the right ascension of the sextile of the planet, from whence the right ascension of the medium cœli being subtracted, there will remain ten degrees nine minutes, the true arch of direction to the sextile. The directions to a quartile or trine are performed in a similar manner.

Another Way to direct the Ascendant to a Sextile, Quartile, or Trine Aspect of any Planet.

If the Ascendant is to be directed to the aspect of a planet above the earth, divide the semidiurnal arch of the planet into three equal parts, and add two of those parts to the oblique ascension of the planet, taken under the pole of birth, and from that subtract the oblique ascension of the ascendant, and the remainder is the arch of direction to a sextile.

By

By the same operation the ascendant is directed to the quartile and trine aspects; only observing to take four of those parts for a trine, and the whole semidiurnal arch for a quartile. It is proper just to remark, that the ascendant and mid-heaven are never to be directed to Zodiacal aspects, but to those only in the World.

Another Way to direct the Ascendant.

Take one third part of the semidiurnal arch of the planet from its right ascension, and from the remainder subtract the right ascension of the mid-heaven, and the residue is the true arch of direction to the sextile aspect, as before. If the third part of the semidiurnal arch of the planet be added to its right ascension, and from that sum the right ascension of the mid-heaven be deducted, there will remain the true arch of direction to a trine.

But it must be carefully remembered, that in all cases where directions are to be brought to the aspects of planets under the earth, we are to divide the seminocturnal arch of the planet into three parts, and to work by the right ascension of the fourth house, instead of that of the mid-heaven, but in all other respects the operation is the same.

Another Way to direct the Ascendant to a Quartile Aspect.

Take the oblique ascension of the planet, under the pole of birth, with latitude if any, and to that add its semidiurnal or seminocturnal arch, according as the planet may be posited, either above or under the earth; from this sum subtract the oblique ascension of the ascendant, and the remainder is the arch of direction to the quartile aspect. By a proper attention to these simple and easy rules, the whole mystery and difficulty of the art of directions, which has so long embarrassed modern astrologers, will be entirely removed.

How to direct the Ascendant or Medium-cæli to a Semiquartile, Quintile, Sesquiquadrate, or Biquintile aspect.

The same operation is to be followed in these directions, as are given above for the sextiles, quartiles, and trines, with this difference only, that a semiquartile being only half the quartile, and the quintile only a fifth part, are to be subtracted in that proportion from the semidiurnal or seminocturnal arches; the sesquiquadrate is the semidiurnal or seminocturnal arch, and half the same added thereto; and the biquintile is a quintile doubled, as appears fully and distinctly by the tables of aspects, which follow at the end of these rules for directions.

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The true Method of directing a Significator to any Aspect or Promittor, either Direct or Converse.

If the Significator and Promittor happen both to be posited near the cusps of houses, what hath been observed in the rules for directing the ascendant and mid-heaven, may serve here; for it only requires to bring them both to the cusps of the houses to which they are near, and it will form the aspect that is between the houses. But in cases where the significator and promittor are differently posited, the following rules must be observed.

Suppose a significator to be posited in the tenth house, and to be directed to the sextile of a promittor in the twelfth or eighth house; first take the distance of the significator in right ascension from the tenth house, which call the primary distance; then take the distance of the promittor from the twelfth house, which reserve; next take the semi-diurnal arch of the significator, and also of the promittor; add the two arches together, and say by the rule of proportion, If two arches give the distance of the promittor from the twelfth house, what shall the semidiurnal arch of the significator give? which when found, add it to the primary distance of the significator, and the sum will be the arch of direction required. But it must here be observed, that if the significator had been placed beyond the cusp of the tenth house, or in the ninth house, then the primary distance must be subtracted from the secondary, and the remainder will be the arch of direction. The same rule is to be followed for the quartile aspect, if the promittor be in the ascendant; but if the promittor be posited either in the second or sixth house, then the same rule must be followed for the trine, always remembering to take the seminocturnal arch instead of the semidiurnal, when the direction is to or from a planet under the earth.

Another Way.

If a significator be posited within three degrees of the mid-heaven, take his right ascension, and the right ascension also of the promittor's body or opposition, together with his latitude; but if the significator be within three degrees of the ascendant, then take the oblique ascension both of the significator and promittor, under the pole of the house, and subtract the significator from the promittor, regarding his latitude if he hath any, and the remainder is the arch of direction required; which if rightly performed, will never be found to err.

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It may here be remarked, that if the significator and promittor be upon or within three degrees of the cusp of any other house, the direction is the same with the house, and may be directed under the pole of that house, or by right ascension if upon the mid-heaven as before, but if they are in the descending part, then use the opposite places. For example; suppose the Sun were to be directed to a sextile of Jupiter, the Sun being on the cusp of the ninth house, in five degrees of Leo, and Jupiter in eighteen degrees of Cancer, the pole of birth being forty-four degrees. Now I take the opposite sign and degree, because the Sun and Jupiter are both in the descending part of the heavens; the poles of the ninth and third houses are eighteen degrees, and the oblique ascension of the Sun's opposite place, is three hundred and fourteen degrees nearly, from whence I subtract sixty degrees, and the remainder, which is two hundred and fifty-four degrees, is the oblique ascension of the ascendant. Now the oblique ascension of Jupiter's opposite place under the pole of eighteen degrees, is two hundred ninety-seven degrees, from whence I subtract the oblique ascension of the ascendant, viz. two hundred and fifty-four degrees, and there remains the arch of direction required, which is forty-three degrees; because by the motion of the primum mobile, when the ascendant comes to the opposite place of Jupiter, the Sun at the same time comes to his sextile.

To direct a Significator, being above three Degrees distant from the Cusp of any House.

Find the semidiurnal arch of the planet, if above the earth, or the seminocturnal arch if below the earth, with his distance from the preceding or succeeding cusps of the houses, either of which will answer the purpose; then take the semidiurnal or seminocturnal arch of the promittor, as his position either above or below the earth shall require, for if the aspect be above the earth, the semidiurnal arch must invariably be taken, but if under the earth, the seminocturnal; and this may always be readily known by the houses themselves, for the tenth house hath the eighth and twelfth houses in sextile, the first and seventh in quartile, and the sixth and second in trine; and so of all the rest, which is absolutely necessary to be thoroughly understood, to render these mundane aspects familiar and intelligible, and therefore I mention it again here. Having ascertained the arches as above required, say by the rules of proportion, If the semidiurnal or seminocturnal arch of the significator gives his distance from the cusp of the house, what shall the semidiurnal or seminocturnal arch of the promittor give? which when found, call it the secondary distance of the promittor from the cusp of the preceding or

succeeding house, according to which the significator and promittor were taken from ; if they are both taken from houses which precede, or follow, then in either case subtract the lesser from the greater, and the remainder is the arch of direction sought. But if the significator be taken from the cusp of a preceding house, and the promittor from the cusp of a succeeding, or *vice versa*, then add the two numbers together, and the sum will be the arch of direction required, as before.

To direct a Significator to his own Aspects.

This is only applicable to the Sun and Moon, for no other significator can be directed this way ; but when either of these happen to be the significator, and come to their own aspects, they are productive of very remarkable effects. The operation is quite easy, for to bring up the direction of either the Sun or Moon to their proper sextile, is no more than finding the content of two third parts of their semidiurnal or seminocturnal arches, according to their position either above or below the horizon, and that will be the true arch of direction to the sextile. For the quartile, the content of the whole semidiurnal or seminocturnal arch is to be taken ; and if a fifth part of the whole semidiurnal or seminocturnal arch be added to the sextile, it will be the direction to the quintile aspect ; and thus by taking such a proportion of these arches, as correspond with each respective aspect, may the true arches of direction of all of them be found.

To direct a Significator to Parallels in the World.

Parallels in the world signify nothing more than the position of two planets, when equally distant from any one of the four cardinal houses ; for example, suppose one planet to be upon the cusp of the eleventh house, and another upon the cusp of the ninth house, they are then in exact mundane parallel, as being both equally distant from the mid-heaven, or tenth house. So likewise a planet upon the cusp of the eleventh house, is in parallel with a planet upon the cusp of the third house, being both equally distant from the Ascendant. Again, a planet when placed on the cusp of the eleventh house, is in parallel to a planet upon the cusp of the fifth house, because they are both equally distant from the tenth and fourth houses ; which rule will hold good with regard to the other houses. Now these last mentioned are parallels by their position ; but if one planet should be posited upon the ninth house, and another upon the twelfth, they are not in parallel till by the motion of the primum mobile they are brought to that equal point of distance,
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that one shall be just so far past the mid-heaven, as the other wants to it, and when they are so, they are in exact parallel. And further, if two planets are placed either in the eleventh or twelfth house, they will, by the motion of the primum mobile, be brought to that equality of distance so as to be in exact parallel; for supposing them to be situated one in twelve degrees, and another in sixteen degrees of the same sign, when the fourteenth degree comes to be upon the cusp of the mid-heaven, the parallel is then made; because both planets are then just two degrees distant from the mid-heaven. The same rule is to be applied to all the four angular houses; but because directions to these parallels may be somewhat difficult to a learner, I shall here give an example at large of the easiest and most correct method of taking them.

Find the declination of that planet which is nearest to the angle from which it is taken, with latitude if he hath any; then observe what degree of the ecliptic answers thereto, and take the semidiurnal or seminocturnal arch, according as the planet is situated either above or below the horizon. Use the same operation with the other planet, which is farthest from the angle; and having found the content of both their arches, add them together; then find the distance from the angle, with this precaution, that if it be from the ascendant, take the distance by oblique ascension; if from the seventh house, by oblique descension, or by the oblique ascension of the opposite point; but if the distance be from the mid-heaven, or the fourth house, it must be taken by right ascension, and when found, call it the primary distance; then take the difference of the right or oblique ascension of the two planets, and by the rule of proportion say, If the two arches give that difference of right or oblique ascension, what shall the semidiurnal or seminocturnal arch of that planet give which is nearest the angle; and the product shall be the secondary, right, or oblique ascension; which, if the planets are situated one before the angle, and the other after it, subtract the primary distance of that which is nearest the angle, from the secondary distance, and the remainder is the arch of direction required. But if both planets should be posited short of the cusp of the house, then add the primary distance to the secondary, and the sum will be the arch of direction, as before.

It may not be improper in this place to remark, that when a significator comes to the parallel of Jupiter or Venus, in good places of the figure, these parallels produce very powerful effects, and are nearly of equal force with their sextiles and trines; so that if a significator, particularly the giver of life, comes to the parallel of the lord of either the
fourth

fourth or the eighth house, it most certainly produces death, unless some other direction of an equally powerful, but benefic nature falls in with it at nearly the same point of time, and impedes its malefic effect. By the same rule, if a significator comes to the parallel of the lord of any other house, being evilly placed in the figure, it produces vexation and misfortune, according to the nature of the houses they govern; and so on the contrary if the parallel be made in fortunate places of the figure, they denote an increase of prosperity and happiness, according to the nature of the house that the promittor is lord of. These parallels are always made by the motion of the primum mobile, from east to west.

Another Way of directing to Parallels in the World.

If the significator and promittor are in parallel above the earth, take their distance from the right ascension of the medium cœli, which call the primary distance; then by the rule of proportion say, If the semidiurnal arch of the significator gives his distance from the medium cœli, what shall the semidiurnal arch of the promittor give? which having found, work by the same rule before laid down for directing the Sun above the earth in the zodiacal aspects, and the result will be the arch of direction required.

When the significator and promittor are both under the earth, their distance must either be taken from the fourth house, or from the horizon, but the operation in all other respects is precisely the same as the foregoing; but if one planet be above the earth, and the other below, take the distance of the one from the mid-heaven, and of the other from the fourth house, and work as before; or otherwise take the opposite place of the planet under the earth, in manner before specified. Great care must however always be taken in bringing up the directions, not to mistake the semidiurnal for the seminocturnal arch, but in all cases to take the semidiurnal arch if the planet be above the earth; and the seminocturnal when the planet is under the earth: for by these parallels in the world, we conceive the significator to remain immoveable in the horary circle of his position, because in a nativity, the virtue of the significator as well as the promittor, in the same primum mobile is imprinted; and these virtues are brought to by its motion from east to west.

To direct the Sun, being under the Earth, to any Aspect.

If the Sun be in the space of twilight, first find the direction of the Sun to the aspect of the promittor, whether it be a sextile, quartile, or trine,

trine, in manner already taught, which arch call the feigned arch; then find what degree of the zodiac the Sun comes to at that time, by taking his pole, and then his oblique ascension; to this add the feigned arch abovementioned, and the sum will be the oblique ascension of the degree of the zodiac to which the Sun comes on both sides. Then with the Sun's primary distance from the horizon, find what parallel of twilight he possesses, and therein his secondary distance, to which the feigned direction shall come; and by the rule of proportion say, If the seminocturnal arch of the Sun gives his secondary distance from the horoscope, what shall the semidiurnal or seminocturnal arch of the promitter give? The fourth number shall be the secondary distance of the promitter from the cardinal, or any other house of the genethliacal figure, from whence we are to seek the proportional distance, and thereby obtain the true arch of direction required.

To direct the Sun, out of the Space of Twilight.

Obtain the feigned place of the aspect, as taught in the preceding rule, and find what degree of the ecliptic the Sun comes to by this direction; then say, If the arch of obscurity of the Sun gives his primary distance from the fourth house, what shall the obscure arch of the ecliptical degree give, which the Sun comes to by this direction? the product will be the secondary distance from the fourth house. Now if the Sun be posited in the third or fourth houses, use this distance; but if he be in the second or fifth houses, subtract from this distance a third part of the Sun's seminocturnal arch, and the remainder is the Sun's secondary distance from the third or fifth houses; then say, If the seminocturnal arch of the Sun gives his secondary distance from the determinate house, what distance shall the seminocturnal arch of the promitter give from that house also? which when found, proceed as in the foregoing rules for the arch of direction required.

Method of directing a Significator to all Aspects Converſe, that are made in the World.

Directions are easily brought up to aspects which are made converse, by considering the promitter as significator; for if a significator be posited in the eleventh house, and the promitter in the twelfth, the sextile will fall in the tenth house; and to direct a significator from the eleventh house into the tenth, is contrary to the succession of both houses and signs, wherefore the aspect is called Converſe. Now the best way to manage these aspects, is certainly to direct the promitter to the significator,

ficator, in all cases where the directions are converse, which may be done with the greatest exactness by the preceding rules, only observing to take the semidiurnal or seminocturnal arches of the promittor first, instead of those of the significator, and perform the operation throughout, as if the promittor were significator. But remember that neither the ascendant, mid-heaven, nor any other of the houses are ever to be directed conversely; for they have no motion whatever to any preceding planet or aspect.

How to Equate the Arches of Direction, whereby to ascertain the length of Time in which the Events denoted by them, will be in coming to pass.

The art of bringing up the directions of a nativity, from the disuse which this science has for some years past fallen into, is a matter that has puzzled most of its present followers; and the method of equating these directions when found, by a measure that shall in all cases correspond to truth and nature, has been the subject of many controversies and disputes among modern authors; arising, I conceive, from their ignorance of the plain and genuine system handed to us by the immortal Ptolomy, and from a want of reflecting that the revolutions of all the heavenly bodies, as well as the periods of all earthly events, are only reducible to one universal standard measure of time, namely, the Sun's geocentric motion in the ecliptic. It is therefore surprising that so many inventions should have arisen, and so many errors in consequence adopted, in equating directions, since it must be evident to the most unlettered mind, and a fact beyond the reach of contradiction, that the same rule which estimates the days, months, and years of a man's life, from the moment of his birth, likewise estimates the progressive motion, in days, months and years, of every luminary within our cognizance, in the vast extent of space! This rule is nothing more than the Sun's apparent progress through every degree and minute of the ecliptic, measured by the degrees of the equator; to which unerring standard every matter that refers to any description or portion of time, must be ultimately brought, or all our labour, and all our accuracy, will prove abortive and premature.

According to the common adage, "when the disease is known, the cure is half performed;" and so we may say of the measure of directions; for when the standard is known, the process is easily accomplished, as follows. When the true arch of direction is found, by any of the foregoing rules, and is to be equated, take the right ascension of the Sun's place at the time of birth,

birth, and add the arch of direction to the Sun's right ascension; with this sum enter the tables of right ascension, and find what degree and minute of the ecliptic answers thereto; then take the Ephemeris for the year of birth, and note how many days and hours the Sun will be, from the time of birth, in coming to that degree and minute of the ecliptic; and for every perfect day, which is twenty-four hours, account a year, and for every two hours over and above the even days, a month, and so in the same proportion for minutes and seconds of time, and the arch of direction will be truly equated; as will be shewn by repeated examples, in equating the directions of the following nativities.

I flatter myself that the Rules given in this System of Directions, if carefully attended to, will be amply sufficient to familiarize any of my readers in this important branch of the occult sciences, without the aid of which, little or nothing can be done in the Calculation of Nativities. For though it be admitted, that a student may make great advances in the knowledge of futurity, by acquiring an adequate comprehension of the nature and effects of the various configurations and familiarities of the celestial bodies, and of their particular influences both benefic and malefic upon the human race; and though we may by this means attain to know that such and such events will certainly come to pass; yet even this acquisition in the science must be considered very incomplete, without the ability of pointing out, by some fixed and certain rule, the precise time when these events shall happen. This is not to be attained by the methods used in the vulgar astrology, as already laid down in the former part of this work, where the common astrology is treated of, but with great risk and uncertainty, and was therefore only introduced for the purpose of answering horary questions, where correctness, in this particular, is little attended to by any modern professors.

This grand acquisition is therefore not to be obtained by any other mode, than that of bringing up the arch of direction of each respective significator in the native's figure of birth, to the aspect which denotes each respective event; and this arch of direction, as I have before observed, is nothing more than the track or circle in the heavens formed by the significator, in moving from that particular point in the heavens where he is found at the birth, to the precise point where he forms the aspect with the promittor that indicates the event, which, upon his arrival there, is to happen. It is consequently apparent, that if this track or circle can be found, and its content in degrees and minutes accurately taken, and reduced into common time according to the motion of the Sun, which regulates all our accounts of time, it will shew us at one view,

view the exact time when that event, according to the common course of nature, shall infallibly come to pass.

In this process consists the whole mystery of ascertaining the period of man's life, which is thought so wonderful a matter by some, and considered as altogether impossible by others; and yet it is no more than a simple operation of nature, deduced from an intimate knowledge with second causes. For this is a rule that will never be found to fail, if our arithmetic be true, that at the very time the principal significator in a nativity, that is, the giver of life, shall arrive at the anaretical point of the aspect of the killing planet, the native shall surely depart this life; provided no benefic rays at the same time irradiate the place, or in any respect concur to impede the killing force, which may always be known from the disposition of the benefic planets in the nativity. If this assertion be true, which has been proved by innumerable examples in all ages of the world, and which I trust will be confirmed by the nativities following, it is evident that we can, by the foregoing rules, bring up the directions with sufficient accuracy to ascertain the precise length of time in years, months, and days, in which the significator of life will be in moving to the anaretical or killing point; and just so long will be the life of that native. Where then is the mystery or impossibility of ascertaining the period of human life, and with extraordinary precision? But this accuracy wholly depends upon the true time of birth being obtained; for a failure here, in the radical point, will destroy the whole calculation, and nothing predicted therefrom can possibly happen, but by the effect of chance.

But it is here necessary to remark, that in such nativities as are vital, and afford sufficient testimonies of a strong and healthful constitution, one direction alone is seldom found to kill; for in such nativities there is required a train of malevolent directions to concur to death; and the interposition of one single direction of the benefics, even if it be a quartile or opposition, irradiating the very anaretical point, will most times preserve life. But where several malevolent directions of the malefic stars concur together, without the aid or interference of the benevolent planets, they never fail to destroy life. And here it must be observed, that in such trains of directions we are to distinguish between the *killing planet*, and that which is the *causer* of the *quality* of death; for one planet doth not shew both. The foremost of the malefic train is the killing place, and shews the time of death; but the following directions, though benevolent, shew the quality of it. If this train falls all together, and none follow, then observe those which precede, though at a distance,
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and benefic, for the *quality* of death; for though the benevolent stars contribute to the preservation of life, yet they frequently specify the disease which is the cause of death, as we have already abundantly shewn. And with these concur the configuring stars, the quality of the stars and signs, and the terms in which the ruling planets happen to be posited. But in violent deaths the genethliacal position of the luminaries are to be observed, and how the malefics affect them, and are also connected by directions in the quality of death.

Of S E C O N D A R Y D I R E C T I O N S.

All the directions hitherto treated of, are termed *primary* directions, because they are the first, and most important of any thing of the kind in the doctrine of nativities; and without the aid of these, all astrological calculations would be vain and delusive, as must appear obvious from what has been already premised. But *secondary* directions are by no means of such an extensive consideration; nor of any great utility in the science, that I have as yet been able to discover, particularly if accuracy and truth are to be preferred in these speculations. For by the use of the primary directions in the calculation of nativities, we are not only enabled to judge of the quality and influence of the aspects, but can likewise trace them to the precise time of their operation; whereas the secondary directions at best only afford the artist matter for superficial enquiry, and vague conjecture. I shall nevertheless explain the nature and use of them in this place, since it is the plan of this work to comprehend every practice hitherto introduced into the science of astrology, with a view to enable the reader to distinguish the useful and rational, from the inutile and redundant parts of it.

By secondary directions then, we are to understand those configurations and familiarities of the planets which arise daily from the time of birth, and are applied to the prediction of events that are to come to pass in the same succession of years from the birth, as correspond with those days. For example, all aspects of the stars, both to the luminaries and cardinal houses, that happen on the first day after birth, are applied to the first year; those of the second day after birth, to the second year; those of the third day, to the third year; those of the fourth day, to the fourth year; and so on in progressive rotation, as far as this speculation can extend.

In the management of these directions, we are principally to observe what configurations the Moon has to the other planets; for if she be joined with benefic stars, or irradiated by their good aspects, or even by the

good aspects of the infortunes, it denotes a happy, healthful, and prosperous year to the native, in nature and quality peculiar to the principal significator in each configuration, and to the houses and signs in which they fall in the radical figure. But on the contrary, if the Moon be joined to malevolent stars, or irradiated by them, or in parallel declination of the infortunes, it forebodes to those years pointed out by the days in which these evil configurations happen, great afflictions either in mind, body, or estate; and if a primary direction should correspond with them, of the same malignant nature, a complication of temporal misfortunes will most probably ensue.

In the consideration of these directions, we are particularly to attend to the critical days, and climacterical years; for at those times the good or evil configurations of the planets are most powerful in their operation. If upon either of those occasions the Moon be found in quartile or opposition to the place in which she was posited at the time of birth, and an evil primary direction of the significator of life correspond therewith, death is then at the door, or at that time very much to be apprehended even in the strongest constitutions. And so likewise if the Sun or Moon in the secondary directions, are afflicted by the malignant rays of inauspicious configurations, with an evil primary direction, with which both the revolution and transit agree, it is considered an irrevocable indication of death to the native.

These secondary directions, I understand, have always been in reputation among the Arabs and Egyptians, who, in common practice, prefer this method of predicting from the genethliacal figure, to the more complicated and labourious mode of calculation by the primary directions. The former practice has doubtless the advantage in point of expedition; for by the use of it in those countries, they will, upon the bare inspection of a nativity, give an account of the general and particular incidents, during the whole course of the native's life; and yet, by repeated trials of it myself, I have found it in many instances erroneous, and therefore not to be adopted in the serious investigation of nativities, where accuracy and truth are to be desired. It is a doctrine much on a level with that of Horary questions, and may be used to give a general idea of the native's figure of birth, and of his probable bent of fortune, where time or circumstances will not admit of particular calculations.

But upon delivering judgment upon either species of directions, whether primary, or secondary, it is absolutely necessary to pay the greatest attention to the nature and quality of the aspects we direct to, as well
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those in the world, as those in the Zodiack: For it often happens that a zodiacal aspect may import much good, when at the same point of time a malignant mundane configuration may come up, of so strong and powerful a nature, as to frustrate all the beneficial effects portended by the former. The want of attending to, or knowing this, has frequently confounded our modern practitioners; who confiding in the benignant tendency of some extraordinary good aspects in the zodiac, have promised an advance of fortune to the native, which has never come to pass, because counter aspects in the world, which have the strongest and nearest relation to sublunary things, have conspired at the same instant of time, to supercede the beneficial effects of the zodiacal configurations; and which would perhaps have been felt in an extraordinary degree of malignity, were it not that the above-mentioned salutary aspects were opposed to them.

Hence it must appear to every rational mind, that the strictest caution, and the utmost deliberation is necessary, in forming our opinion upon the directions of a nativity; for if at last we err in this, all our labour is lost, and the unfortunate enquirer is deluded with vain expectations of a happy run of great good fortune, or terrified with the approach of some dreadful catastrophe, neither of which, by the nature of the stars, was ever intended to happen. That this want of judgment has of late years been too commonly practised upon the public, cannot be denied, nor too severely reprobated. But still, let not the relentless unbeliever of Astrology raise his exalted crest too high on this occasion; nor insist, because these errors have been common, that the science of Prediction, has no existence in truth and nature; for his unbelief must clearly arise from a want of inclination to contemplate the curious effects of second causes.

Brute creatures may perhaps enjoy the faculty of beholding visible things, with a more penetrating eye than ourselves; but spiritual objects are as far out of their reach, as though they had no being. Nearest, therefore, to the brute creation are those men, who suffer themselves to be so far governed by external objects, as to believe nothing but what they see, and feel, and can accommodate to their own shallow imaginations. Let such men doubt whether they have a soul in their body, because their eyes never saw it; or that there are stars in the firmament at noon day, because they appear not; or that it is not air in which they breath, because nothing appears to them but an insensible vacuity? Surely all that know they possess a soul, must of necessity believe the rule and government of angels, which they see not; and if from no other grounds, they must, I think, from that apparent analogy, which
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they cannot but perceive between the greater and the lesser world ; for as the little world Man, consists of an outward visible body, and an inward spiritual soul, which gives life and motion to the organical frame, so possessing all parts as to be wholly in all, and in each distinct part wholly ; so must it be also in the great Universe, the sensible and material part whereof hath being and motion from those spiritual powers, which dwell in, and wholly fill and actuate it : therefore the Astrologian regards nature with the eyes of St. Paul, 2 Cor. iv. 18. *he looks not at the things which are seen, but at the things which are not seen : for the things which are seen are temporal, but the things which are not seen are eternal.*

Having now completely laid down the rudiments of the Science of Astrology, in as comprehensive, plain, and intelligent a manner as possible, I shall immediately proceed to teach the application thereof, in calculating the following nativities. It is my wish to perform this task in such a manner, as to enable the most superficial reader to accompany me through every minute process in the business, and to follow me in bringing up every direction to their proper aspects, as they shall respectively occur in the genethliacal figures. If I can do this, I have no doubt of soon convincing the most obstinate unbeliever of the science, that it has both utility and truth on its side ; and that the beings of Reason, who bear the image of their beneficent creator, are not wholly left without the help of foresight and foreknowledge, in a very ample and extraordinary degree, if they will but adopt the necessary means of acquiring it.

The nativities that follow, fall immediately under my own observation and knowledge, and I have chose them in preference to any that have been before published, or to those of persons not now living, because I would avoid putting it in the power of any person to say, that our calculations are at all founded upon enquiries into people's way of life, of their good or ill fortune, of their sickness or health, of the particular incidents of their life past, or of the external causes of their death ; for if the rules that I have laid down, will not enable us to accomplish all this, from the situation of the planets in the figure of birth, our science is indeed a mere delusion, and its followers nothing better than jugglers and impostors.

But to make this enquiry easy to my readers, and to save them as much as possible the trouble of long and tedious calculations, I shall in this place introduce a set of Tables, which are so contrived as to resolve every question

question that will arise in the management of nativities or horary questions ; as well in respect to the places and positions of the planets and their aspects, as to the bringing up their proper directions. I shall likewise add a short explanation of each distinct set of Tables, and reduce them to practice, in calculating the following nativities, in such a manner as to make their use easy and familiar ; hoping by this means to remove, if possible, that sudden impression of difficulty and embarrassment, which is felt by most readers on the first view of mathematical Tables. I am persuaded no difficulty whatever will attend the acquisition of a competent knowledge of these, if a proper attention be paid to them ; without which, little progress can be expected. The most accomplished artist of us all could never yet bestow the gift of inspiration ; and therefore, without suitable endeavours, let none attempt the intricate paths of science.

The Tables I shall introduce in this place, are those for finding the semidiurnal and seminocturnal Arches ; tables of Twilight ; of Mundane Aspects ; of Right and Oblique Ascensions ; of Declination, and Ascensional difference ; with some others calculated to make the use of the above more comprehensive and universal.

Of the TABLES of SEMIDIURNAL and SEMINOCTURNAL ARCHES.

After what has been premised in the foregoing treatise on Directions, the necessity of readily finding the semidiurnal and seminocturnal Arches, must become obvious. I have therefore calculated a Table of them to every degree of the Ecliptic for the latitude of London, which being most wanted, will of course save the practitioner some trouble. Under the different latitudes in the other Tables, are specified the semidiurnal arches of all the northern signs, proper to those latitudes ; as Aries, Taurus, and Gemini, at the top of the Table, and Cancer, Leo, and Virgo, at the bottom of the Table. But to find the seminocturnal arches proper thereto, it only requires to subtract the semidiurnal arch from twelve hours, and the remainder will be the seminocturnal arch sought. So likewise the seminocturnal arches for all the southern signs, are placed under the different latitudes in the Tables, having Libra, Scorpio, and Sagittarius at the top of the columns, and Capricorn, Aquaries, and Pisces, at the bottom ; and to obtain the semidiurnal arches corresponding with them, add the amount of the seminocturnal arch to twelve hours, and the sum will be the semidiurnal arch required ; many examples of which will be shewn hereafter.

But should the semidiurnal or seminocturnal arches be required for any latitude not specified in the Tables, they may be found thus: First, find the declination of the planet under the pole of birth; and if the declination falls in any of the six northern signs, add the difference of Ascension to ninety degrees, and the sum will be the semidiurnal arch, in degrees and minutes; if the ascensional difference be subtracted from ninety degrees, the remainder will be the semidiurnal arch. But if the declination should fall in either of the six southern signs, then subtract the difference of ascension from ninety degrees for the semidiurnal arch; and add the ascensional difference to ninety degrees, for the seminocturnal arch. If the arches thus found are divided by six, they will give the horary times, or true length of the planetary hours; and if divided by three, they will give the true distance of one house, by which method the true division of all the houses may be obtained, according to the rules of Ptolomy; two of which parts make a sextile, as appears more obviously by the Table of Mundane Aspects, wherein are specified all the aspects that are made in the world.

Of the TABLES of TWILIGHT.

The use of these Tables in bringing up the arches of direction, hath been already mentioned; it will therefore be sufficient in this place to inform the reader how to make use of them. The first column on the left hand contains the parallels of Twilight; and the body of the Tables shews the distance the Sun must be from the eastern or western angles, that is, from the ascendant or seventh house, to be in those parallels; therefore whenever these Tables are used for any calculations, the following method must be adopted. Take the oblique ascension of the ascendant under the pole of birth, from whence subtract the oblique ascension of the Sun, and the remainder will be its primary distance, which is to be sought in the Tables as near as possible to that degree which the Sun is in; which being found, look in the column of Parallels of Twilight, and see what parallel corresponds with it, for under that parallel the arch of Twilight must be taken, examples of which will hereafter be frequently given.

Of the TABLES of MUNDANE ASPECTS.

The first column of these Tables contains the semidiurnal and seminocturnal arches, from three to nine hours, calculated to every six minutes. In the next column, and opposite to these arches, in a direct line, is the space of the house that the semidiurnal or seminocturnal arches

arches respectively give ; and in the succeeding columns are arranged all the Mundane Aspects answering thereto, truly calculated to the very degree and minute, which are sometimes twice as much as at others ; and the reason is, because the semidiurnal and seminocturnal arches vary in their content to full that amount.

Of the TABLES of RIGHT ASCENSIONS.

To find the right ascension of a star, the longitude must be given, with which enter the left hand column of the table ; and under the sign and latitude at the top of the columns, in the angle of meeting, is the right ascension required. For example, suppose a planet to be posited in ten degrees of Aries, and to have two degrees north latitude ; enter the tables of right ascension with ten degrees of Aries, in the left hand column, and in the angle of meeting, under two degrees of north latitude, will be found the right ascension thereof, viz. eight degrees twenty-three minutes.

Of the TABLES of DECLINATION.

To find the declination of a planet, the longitude must be given, with which enter the Table of Declinations on the left hand ; and in the column of longitude, against the degree of longitude, is the declination sought. If the star hath latitude, either north or south, enter the Tables under the latitude, as the titles direct, always remembering, that if the star be in Cancer, Leo, Virgo, Libra, Scorpio, or Sagittarius, the degrees of longitude to the left hand, beginning at the top of the Tables, are to be taken ; but if the star be in Capricorn, Aquaries, Pisces, Aries, Taurus, or Cancer, then the degrees of longitude to the right hand, beginning at the foot of the Table, must be resorted to. Example ; suppose a star in ten degrees of Virgo, with one degree twenty-seven minutes north latitude ; I enter the Table of Declinations, finding Virgo in the head of the Table ; and against ten degrees under one degree of latitude I find eight degrees forty-seven minutes, and against ten degrees under two degrees of latitude I find nine degrees forty-two minutes, the difference is fifty-five minutes. Then for the part proportional agreeing to the odd minutes of latitude, I say, If sixty gives fifty-five ; what shall twenty-seven give ? It gives twenty-five, which added to eight degrees forty-seven minutes, leaves the declination of the point sought, nine degrees twelve minutes. But if the star had been in twenty degrees of Aries, I must have entered at the foot of the Table ; and having the same latitude, the same declination would emerge.

Of

Of the TABLES of the ASCENSIONAL DIFFE-
RENCES of the PLANETS.

The ascensional difference is a certain arch of distance, between the right and oblique ascensions of any star or planet, in any degree of the Ecliptic; and to find it by the following Tables of differences, observe the following rules. Enter with the degrees of declination on the left hand of the Table, and under the circle of position in the head, in the common angle of meeting, with equation, will be found the ascensional difference required. Example; suppose a planet to have ten degrees of declination, and his circle of position be fifty-one degrees forty-two minutes, I enter with ten degrees on the left hand under the circle of fifty-one degrees, and there I find twelve degrees thirty-five minutes; but having forty-two minutes more, I take the part proportional, between fifty-one degrees and fifty-two degrees, viz.

	deg.	deg.	min.
Declination ten degrees latitude.	51	12	35
	52	13	3
Difference		0	28

Then I say, by the rule of proportion, if sixty give twenty-eight, what shall forty-two, the odd minutes of the circle of position, give? It gives twenty nearly; which added to twelve degrees thirty-five minutes gives the true ascensional difference, twelve degrees fifty-five minutes of the point sought.

Having obtained the ascensional difference, the use of it in the art of directions, is as follows. First, If the declination be north, subtract the ascensional difference from the right ascension, and the remainder will be the oblique ascension; but if you add it to the right ascension, the sum will be the oblique descension. Secondly, When the declination is south, add the ascensional difference to the right ascension, and the sum will be the oblique ascension; but if you subtract it from the right ascension, the remainder will be the oblique descension. And note, that the ascensional difference is only of service when the planet or star hath latitude.

Of

Of the TABLES of OBLIQUE ASCENSIONS
for the LATITUDE of LONDON.

Enter these Tables with the degrees of longitude in the left hand column; and in the common area, under the sign in the top of the column, is the true oblique ascension sought. For example, suppose the star to be in ten degrees of Aries, and the latitude of birth fifty-one degrees thirty-two minutes; look for ten degrees in the side column under Aries in the head, and the oblique ascension will be four degrees ten minutes of the point sought.

To find the oblique descensions by these Tables, observe the following rule: Take the opposite sign and degree, and if it fall in any of the six northern signs, add one hundred and eighty degrees to the oblique ascension found, and the sum will be the oblique descension of the point sought; but in the six southern signs, subtraction must be made, and the oblique descension remains. Example; in the latitude of fifty-one degrees thirty-two minutes, I would know the oblique descension of ten degrees of Libra. Now I take the opposite point Aries, which is northern, and add thereto one hundred and eighty degrees as follows:

	deg.	min.
Oblique Ascension of ten degrees of Aries, is	4	10
Add	180	0
	<hr/>	
	184	10

Thus the oblique descension of ten degrees of Libra, is one hundred and eighty-four degrees ten minutes; but for the oblique descension of ten degrees of Aries, I take the oblique ascension of the opposite point Libra, which is southern, and subtract one hundred and eighty degrees from it, as follows:

	deg.	min.
Oblique Ascension of ten degrees of Libra, is	194	12
Subtract	180	0
	<hr/>	
	14	12

Thus the oblique descension of ten degrees of Aries, is fourteen degrees twelve minutes; and the same rule will hold good in all similar operations

operations for the latitude of London. I shall likewise give a praxis for finding the oblique ascensions and descensions of every other latitude, by help of the forementioned Tables of ascensional differences.

It would be needless to enter into any further explanation, or to adduce other examples in this place, to shew the nature and use of the following set of Tables, since we shall hereafter have frequent occasion to refer to them in calculating and bringing up the Directions of the following Nativities, which will at once prove the facility and correctness with which any calculations may be found by them, and initiate the young practitioner into a more intimate knowledge of them, without labour or embarrassment. What I have already premised on the subject, has been merely to demonstrate their general expediency, and to remove those suggestions of difficulty and disgust, which are too frequently felt by common readers upon the first sight of a collection of Tables, from an ill-founded apprehension that they shall never be able to understand them; and which consequently is apt to give a fatal blow to the further progress of the student. Now the same objections might be made with equal propriety to the use of the *Trader's Sure Guide*, and the *Ready Reckoner*, since both of them consist of nothing but Tables, calculated to shew the value of any quantity of goods at any given price, and are now universally made use of by persons wholly unacquainted with the *Theory of Figures*. If, therefore, these books can be used with so much advantage for the above-mentioned purposes, by persons utterly incapable of performing the most simple rules in addition or multiplication, why may not the following Tables be resorted to with similar ease, for solving any questions upon the subject before us? The answer is obvious.

A T A B L E of Semidiurnal, and Seminocturnal A R C H E S.

The Pole of 44 degrees. The Pole of 47 deg. The Pole of 50 degrees.

deg.	The Pole of 44 degrees.			The Pole of 47 deg.			The Pole of 50 degrees.			
	Semid. γ	δ	Π	Semid. γ	δ	Π	Semid. γ	δ	Π	
	Semin. \triangle	η	\ddagger	Semin. \triangle	η	\ddagger	Semin. \triangle	η	\ddagger	
	h. m.	h.m.	h.m.	h. m.	h.m.	h.m.	h. m.	h.m.	h.m.	
0	6 0	6 47	7 24	6 0	6 51	7 34	6 0	6 56	7 44	30
1	6 2	6 48	7 25	6 3	6 53	7 35	6 2	6 58	7 45	29
2	6 4	6 50	7 26	6 5	6 55	7 36	6 4	6 59	7 47	28
3	6 6	6 51	7 27	6 7	6 57	7 37	6 6	7 1	7 48	27
4	6 8	6 52	7 28	6 9	6 59	7 38	6 8	7 3	7 49	26
5	6 9	6 54	7 29	6 10	7 0	7 39	6 9	7 5	7 50	25
6	6 11	6 55	7 30	6 12	7 2	7 40	6 11	7 7	7 51	24
7	6 13	6 56	7 31	6 14	7 4	7 41	6 13	7 9	7 52	23
8	6 14	6 58	7 32	6 15	7 5	7 42	6 15	7 10	7 53	22
9	6 15	6 59	7 33	6 17	7 7	7 43	6 17	7 12	7 54	21
10	6 16	7 0	7 33	6 19	7 8	7 43	6 19	7 14	7 55	20
11	6 18	7 2	7 33	6 20	7 9	7 44	6 21	7 15	7 56	19
12	6 20	7 3	7 34	6 22	7 11	7 45	6 23	7 17	7 57	18
13	6 21	7 4	7 34	6 24	7 12	7 46	6 25	7 19	7 58	17
14	6 23	7 6	7 35	6 25	7 13	7 46	6 26	7 20	7 58	16
15	6 24	7 7	7 35	6 27	7 14	7 47	6 28	7 22	7 59	15
16	6 25	7 8	7 36	6 29	7 16	7 48	6 30	7 24	8 0	14
17	6 27	7 10	7 36	6 30	7 18	7 48	6 32	7 25	8 0	13
18	6 29	7 11	7 37	6 32	7 19	7 49	6 34	7 27	8 1	12
19	6 30	7 12	7 37	6 33	7 20	7 49	6 36	7 28	8 2	11
20	6 32	7 13	7 38	6 34	7 22	7 49	6 38	7 30	8 2	10
21	6 33	7 14	7 38	6 36	7 23	7 50	6 40	7 31	8 3	9
22	6 34	7 15	7 38	6 38	7 24	7 50	6 42	7 33	8 3	8
23	6 36	7 17	7 38	6 39	7 26	7 50	6 43	7 34	8 4	7
24	6 38	7 18	7 38	6 40	7 27	7 51	6 45	7 36	8 4	6
25	6 39	7 19	7 39	6 43	7 28	7 51	6 47	7 37	8 4	5
26	6 40	7 20	7 39	6 44	7 29	7 51	6 49	7 38	8 4	4
27	6 42	7 21	7 39	6 46	7 30	7 51	6 51	7 40	8 5	3
28	6 43	7 22	7 39	6 48	7 31	7 51	6 53	7 41	8 5	2
29	6 45	7 23	7 39	6 49	7 33	7 51	6 54	7 43	8 5	1
30	6 47	7 24	7 39	6 51	7 34	7 51	6 56	7 44	8 5	0
	Semid. η	Ω	Ξ	Semid. η	Ω	Ξ	Semid. η	Ω	Ξ	deg.
	Semin. \times	\approx	\wp	Semin. \times	\approx	\wp	Semin. \times	\approx	\wp	

A TABLE of Semidiurnal, and Seminocturnal ARCHES.											
The Pole of 51 degrees.				The Pole of 52 deg.				The Pol of 53 degrees			
	Semid. γ	γ	Π	Semid. γ	γ	Π	Semid. γ	γ	Π		
	Semin. \simeq	η	\ddagger	Semin. \simeq	η	\ddagger	Semin. \simeq	η	\ddagger		
deg.	h. m.	h.m.	h.m.	h. m.	h.m.	h.m.	h. m.	h.m.	h.m.		
0	6 0	6 58	7 48	6 0	7 0	7 52	6 0	7 3	7 57	30	
1	6 2	7 0	7 49	6 2	7 2	7 54	6 2	7 5	7 58	29	
2	6 4	7 2	7 51	6 4	7 4	7 55	6 4	7 7	8 0	28	
3	6 6	7 4	7 52	6 6	7 6	7 56	6 6	7 9	8 1	27	
4	6 8	7 6	7 53	6 8	7 8	7 58	6 8	7 11	8 2	26	
5	6 10	7 8	7 55	6 10	7 10	7 59	6 10	7 13	8 4	25	
6	6 12	7 9	7 56	6 12	7 12	8 0	6 12	7 15	8 6	24	
7	6 14	7 11	7 57	6 14	7 14	8 1	6 15	7 17	8 7	23	
8	6 16	7 13	7 58	6 16	7 16	8 3	6 17	7 18	8 8	22	
9	6 18	7 15	7 59	6 18	7 17	8 4	6 19	7 20	8 9	21	
10	6 20	7 17	8 0	6 20	7 19	8 5	6 21	7 22	8 10	20	
11	6 22	7 18	8 1	6 22	7 21	8 6	6 23	7 24	8 11	19	
12	6 24	7 20	8 2	6 24	7 23	8 7	6 25	7 26	8 12	18	
13	6 26	7 22	8 3	6 26	7 25	8 7	6 27	7 28	8 13	17	
14	6 28	7 23	8 3	6 28	7 27	8 8	6 30	7 30	8 14	16	
15	6 29	7 25	8 4	6 30	7 28	8 9	6 32	7 32	8 15	15	
16	6 31	7 27	8 5	6 32	7 30	8 10	6 34	7 34	8 16	14	
17	6 35	7 28	8 5	6 34	7 32	8 11	6 36	7 35	8 17	13	
18	6 37	7 30	8 6	6 36	7 34	8 11	6 38	7 37	8 17	12	
19	6 39	7 32	8 7	6 38	7 35	8 12	6 40	7 39	8 18	11	
20	6 41	7 33	8 7	6 40	7 37	8 12	6 42	7 41	8 19	10	
21	6 43	7 35	8 8	6 42	7 39	8 13	6 44	7 43	8 19	9	
22	6 45	7 37	8 8	6 44	7 40	8 13	6 46	7 44	8 20	8	
23	6 47	7 38	8 8	6 46	7 42	8 13	6 48	7 46	8 20	7	
24	6 49	7 39	8 9	6 48	7 43	8 14	6 50	7 48	8 20	6	
25	6 51	7 41	8 9	6 50	7 45	8 14	6 52	7 50	8 21	5	
26	6 53	7 42	8 9	6 52	7 47	8 14	6 54	7 51	8 21	4	
27	6 55	7 43	8 10	6 54	7 48	8 15	6 57	7 52	8 21	3	
28	6 56	7 45	8 10	6 56	7 50	8 15	6 59	7 54	8 22	2	
29	6 57	7 46	8 10	6 58	7 51	8 15	7 1	7 55	8 22	1	
30	6 58	7 48	8 10	7 0	7 52	8 15	7 3	7 57	8 22	0	
	Semid. η	Ω	\simeq	Semid. η	Ω	\simeq	Semid. η	Ω	η	deg.	
	Semid. \propto	\simeq	\simeq	Semin. \propto	\simeq	\simeq	Semin. \propto	\simeq	\simeq		

A T A B L E of Semidiurnal, and Seminocturnal A R C H E S.												
The Pole of 54 degrees.				The Pole of 55 deg.				The Pole of 56 degrees.				
	Semid. γ	δ	Π	Semid. γ	δ	Π	Semid. γ	δ	Π			
	Semin. \simeq	η	\ddagger	Semin. \simeq	η	\ddagger	Semin. \simeq	η	\ddagger			
deg.	h. m.	h.m.	h.m.	h. m.	h.m.	h.m.	h. m.	h.m.	h.m.			
0	6 0	7 58	8 2	6 0	7 78	8 5	6 0	7 98	8 12	30		
1	6 2	7 78	8 3	6 2	7 88	8 7	6 2	7 118	8 14	29		
2	6 5	7 98	8 5	6 5	7 108	8 9	6 5	7 148	8 15	28		
3	6 7	7 118	8 6	6 7	7 128	8 10	6 7	7 168	8 17	27		
4	6 9	7 138	8 7	6 9	7 148	8 12	6 9	7 188	8 19	26		
5	6 11	7 158	8 9	6 12	7 178	8 13	6 12	7 208	8 20	25		
6	6 13	7 178	8 10	6 14	7 198	8 15	6 14	7 228	8 22	24		
7	6 15	7 198	8 11	6 16	7 218	8 16	6 16	7 258	8 23	23		
8	6 17	7 228	8 13	6 18	7 238	8 17	6 19	7 278	8 25	22		
9	6 19	7 248	8 14	6 20	7 258	8 18	6 21	7 298	8 26	21		
10	6 22	7 268	8 15	6 22	7 278	8 19	6 23	7 328	8 27	20		
11	6 24	7 288	8 16	6 25	7 298	8 20	6 26	7 348	8 29	19		
12	6 26	7 308	8 17	6 27	7 318	8 21	6 28	7 368	8 30	18		
13	6 28	7 328	8 18	6 29	7 338	8 22	6 30	7 398	8 31	17		
14	6 31	7 338	8 19	6 32	7 358	8 23	6 33	7 418	8 32	16		
15	6 33	7 358	8 20	6 34	7 378	8 24	6 35	7 438	8 33	15		
16	6 35	7 378	8 21	6 36	7 398	8 25	6 37	7 458	8 34	14		
17	6 37	7 398	8 22	6 39	7 418	8 26	6 39	7 488	8 35	13		
18	6 39	7 418	8 23	6 41	7 438	8 27	6 41	7 508	8 36	12		
19	6 41	7 438	8 24	6 43	7 458	8 28	6 43	7 528	8 37	11		
20	6 44	7 458	8 25	6 46	7 478	8 29	6 46	7 548	8 37	10		
21	6 46	7 478	8 25	6 48	7 498	8 30	6 48	7 568	8 38	9		
22	6 48	7 498	8 25	6 50	7 518	8 30	6 50	7 588	8 38	8		
23	6 50	7 508	8 26	6 52	7 538	8 30	6 52	7 598	8 39	7		
24	6 52	7 528	8 26	6 54	7 548	8 31	6 55	8 18	8 39	6		
25	6 54	7 548	8 26	6 56	7 568	8 31	6 57	8 38	8 39	5		
26	6 57	7 558	8 27	6 59	7 588	8 32	9 59	8 58	8 40	4		
27	6 59	7 578	8 27	7 1	8 08	8 32	7 2	8 78	8 40	3		
28	7 1	7 598	8 27	7 3	8 28	8 33	7 4	8 98	8 40	2		
29	7 3	8 08	8 27	7 6	8 48	8 34	7 6	8 108	8 41	1		
30	7 5	8 28	8 27	7 7	8 58	8 34	7 9	8 128	8 41	0		
	Semid. η	Ω	\simeq	Semid. η	Ω	\simeq	Semid. η	Ω	\simeq	deg.		
	Semin. \times	\simeq	\simeq	Semin. \times	\simeq	\simeq	Semin. \times	\simeq	\simeq			

A T A B L E,

Shewing the Semidiurnal Arch to every degree of the Ecliptic, :

Calculated for the Latitude of 51 degrees 32 minutes.

	♈	♉	♊	♋	♌	♍	♎	♏	♐	♑	♒	♓	♈
deg.	h.m.	h.m.	h.m.	h.m.	h.m.	h.m.	h.m.	h.m.	h.m.	h.m.	h.m.	h.m.	h. m.
0	6 06	59 7	51 8	13 7	50 6	59 6	05 1	4 10	3 47	4 10	5 1		
1	6 27	17 7	52 8	13 7	49 6	58 5	58 4	59 4	8 3	47 4	11 5	2	
2	6 47	37 7	53 8	12 7	47 6	56 5	56 4	57 4	7 3	47 4	12 5	4	
3	6 67	57 7	54 8	12 7	46 6	54 5	54 4	55 4	5 3	48 4	13 5	6	
4	6 87	77 7	55 8	11 7	45 6	52 5	52 4	53 4	4 3	48 4	15 5	8	
5	6 107	97 7	56 8	11 7	43 6	50 5	50 4	52 4	3 3	48 4	16 5	10	
6	6 127	117 7	57 8	10 7	42 6	48 5	48 4	50 4	2 3	49 4	18 5	12	
7	6 147	137 7	59 8	10 7	41 6	46 5	46 4	48 4	1 3	49 4	20 5	14	
8	6 167	158 0	8 9	7 40	6 44	5 44	4 46	4 0	3 50	4 21	5 16		
9	6 187	178 1	8 9	7 39	6 42	5 42	4 45	3 59	3 50	4 23	5 18		
10	6 207	208 2	8 8	7 38	6 40	5 40	4 43	3 58	3 51	4 25	5 20		
11	6 227	238 3	8 8	7 37	6 38	5 38	4 41	3 57	3 51	4 27	5 22		
12	6 247	268 4	8 7	7 36	6 36	5 36	4 39	3 56	3 52	4 29	5 24		
13	6 267	288 4	8 7	7 35	6 34	5 34	4 37	3 55	3 53	4 30	5 26		
14	6 287	308 5	8 6	7 33	6 32	5 32	4 36	3 54	3 53	4 32	5 28		
15	6 307	338 6	8 6	7 31	6 30	5 30	4 34	3 54	3 54	4 34	5 30		
16	6 327	358 6	8 5	7 30	6 28	5 28	4 32	3 53	3 54	4 36	5 32		
17	6 347	368 7	8 4	7 28	6 26	5 26	4 30	3 53	3 55	4 37	5 34		
18	6 367	378 7	8 4	7 26	6 24	5 24	4 29	3 52	3 56	4 39	5 36		
19	6 387	388 8	8 3	7 23	6 22	5 22	4 27	3 51	3 57	4 41	5 38		
20	6 407	398 8	8 2	7 20	6 20	5 20	4 25	3 51	3 58	4 43	5 40		
21	6 427	408 9	8 1	7 17	6 18	5 18	4 23	3 50	3 59	4 45	5 42		
22	6 447	418 9	8 0	7 15	6 16	5 16	4 21	3 50	4 0	4 46	5 44		
23	6 467	428 10	7 59	7 13	6 14	5 14	4 20	3 49	4 1	4 48	5 46		
24	6 487	438 10	7 57	7 11	6 12	5 12	4 18	3 49	4 2	5 0	5 48		
25	6 507	458 11	7 56	7 9	6 10	5 10	4 16	3 48	4 3	5 2	5 50		
26	6 527	468 11	7 55	7 7	6 8	5 8	4 15	3 48	4 4	5 3	5 52		
27	6 547	478 12	7 54	7 5	6 6	5 6	4 13	3 48	4 5	5 5	5 54		
28	6 567	488 12	7 53	7 3	6 4	5 4	4 12	3 47	4 7	5 7	5 56		
29	6 587	498 13	7 52	7 1	6 2	5 2	4 11	3 47	4 8	5 9	5 58		
30	6 597	508 13	7 51	6 59	6 0	5 1	4 10	3 47	4 10	5 1	6 0		

A T A B L E,

Shewing the Seminocturnal Arch to every degree of the Ecliptic,
Calculated for the Latitude of 51 degrees 32 minutes.

	♈	♉	♊	♋	♌	♍	♎	♏	♐	♑	♒	♓
deg.	h.m.	h.m.	h.m.	h.m.	h.m.	h.m.	h.m.	h.m.	h.m.	h.m.	h.m.	h. m.
0	6 0	5 1	4 9	3 47	4 10	5 1	6 0	6 59	7 50	8 13	7 50	6 59
1	5 58	4 59	4 8	3 47	4 12	5 2	6 2	7 17	8 13	8 13	7 49	6 58
2	5 56	4 57	4 7	3 48	4 13	5 4	6 4	7 37	8 13	8 13	7 48	6 56
3	5 54	4 55	4 6	3 48	4 14	5 6	6 6	7 57	8 12	8 12	7 47	6 54
4	5 52	4 53	4 5	3 49	4 15	5 8	6 8	7 7	8 12	8 12	7 45	6 52
5	5 50	4 51	4 4	3 49	4 17	5 10	6 10	7 8	8 12	8 12	7 44	6 50
6	5 48	4 49	4 3	3 50	4 18	5 12	6 12	7 10	8 11	8 11	7 42	6 48
7	5 46	4 47	4 1	3 50	4 19	5 14	6 14	7 12	8 11	8 11	7 40	6 46
8	5 44	4 45	4 0	3 51	4 20	5 16	6 16	7 14	8 10	8 10	7 39	6 44
9	5 42	4 43	3 59	3 51	4 21	5 18	6 18	7 15	8 10	8 10	7 37	6 42
10	5 40	4 40	3 58	3 52	4 22	5 20	6 20	7 17	8 2	8 2	7 35	6 40
11	5 38	4 37	3 57	3 52	4 23	5 22	6 22	7 19	8 3	8 3	7 33	6 38
12	5 36	4 34	3 56	3 53	4 24	5 24	6 24	7 21	8 4	8 4	7 31	6 36
13	5 34	4 32	3 56	3 53	4 25	5 26	6 26	7 23	8 5	8 5	7 30	6 34
14	5 32	4 30	3 55	3 54	4 27	5 28	6 28	7 24	8 6	8 6	7 28	6 32
15	5 30	4 29	3 54	3 54	4 29	5 30	6 30	7 26	8 6	8 6	7 26	6 30
16	5 28	4 27	3 54	3 55	4 30	5 32	6 32	7 28	8 7	8 7	7 24	6 28
17	5 26	4 25	3 53	3 56	4 32	5 34	6 34	7 30	8 7	8 7	7 23	6 26
18	5 24	4 24	3 53	3 56	4 34	5 36	6 36	7 31	8 8	8 8	7 21	6 24
19	5 22	4 23	3 52	3 57	4 37	5 38	6 38	7 33	8 9	8 9	7 19	6 22
20	5 20	4 22	3 52	3 58	4 40	5 40	6 40	7 35	8 9	8 9	7 17	6 20
21	5 18	4 21	3 51	3 59	4 43	5 42	6 42	7 37	8 10	8 10	7 15	6 18
22	5 16	4 20	3 51	4 0	4 45	5 44	6 44	7 39	8 10	8 10	7 14	6 16
23	5 14	4 19	3 50	4 1	4 47	5 46	6 46	7 40	8 11	8 11	7 12	6 14
24	5 12	4 18	3 50	4 3	4 49	5 48	6 48	7 42	8 11	8 11	7 10	6 12
25	5 10	4 17	3 49	4 4	4 51	5 50	6 50	7 44	8 12	8 12	7 8	6 10
26	5 8	4 15	3 49	4 5	4 53	5 52	6 52	7 45	8 12	8 12	7 7	6 8
27	5 6	4 14	3 48	4 6	4 55	5 54	6 54	7 47	8 12	8 12	7 5	6 6
28	5 4	4 13	3 48	4 7	4 57	5 56	6 56	7 48	8 13	8 13	7 3	6 4
29	5 2	4 11	3 47	4 8	4 59	5 58	6 58	7 49	8 13	8 13	7 1	6 2
30	5 1	4 10	3 47	4 9	5 1	6 0	6 59	7 50	8 13	8 13	7 50	6 0

A TABLE of TWILIGHT for the Latitude of 44 degrees.

Paral.	0	10	20	0	10	20	0	10	20	30
3	5 9	5 6	4 59	4 50	4 41	4 30	4 22	4 16	4 13	4 10
4	6 55	6 52	6 42	6 30	6 16	6 3	5 59	5 43	5 38	5 34
5	8 42	8 39	8 26	8 11	7 52	7 34	7 19	7 9	7 2	6 58
6	10 32	10 26	10 11	9 52	9 30	9 8	8 49	8 36	8 27	8 21
7	12 24	12 17	11 59	11 36	11 9	10 43	10 20	10 4	8 52	9 45
8	14 19	14 12	13 51	13 22	12 50	12 19	11 52	11 32	11 18	11 9
9	16 17	16 9	15 44	15 11	14 32	13 55	13 24	13 0	12 44	12 33
10	18 18	18 7	17 38	16 58	16 14	15 33	14 56	14 29	14 10	13 58
11	20 23	20 9	19 35	18 53	17 59	17 12	16 30	15 59	15 37	15 23
12	22 31	22 17	21 38	20 45	19 47	18 53	18 6	17 30	17 4	16 48
13	24 45	24 28	23 45	22 46	21 37	20 35	19 42	19 1	18 32	17 13
14	27 5	26 44	25 14	24 44	23 30	22 19	21 19	20 33	20 1	19 39
15	29 32	29 10	28 10	26 49	25 24	24 6	22 59	22 6	21 30	21 4
16	32 7	31 45	30 32	28 59	27 23	25 54	24 38	23 41	22 59	22 32
17	34 46	34 27	33 2	31 16	29 25	27 45	26 20	25 19	24 30	23 59
18	37 32	37 16	35 40	33 38	31 30	29 38	28 0	26 55	26 3	25 26
	30	20	10	0	8 20	10	0	20	10	0
	0	10	20	0	10	20	0	10	20	30
3	4 10	4 12	4 13	4 19	4 26	4 35	4 41	4 48	4 53	4 55
4	5 34	5 35	5 37	5 44	5 53	6 5	6 13	6 22	6 28	6 30
5	6 58	6 58	7 1	7 9	7 20	7 34	7 44	7 56	8 3	8 5
6	8 21	8 21	8 25	8 34	8 47	9 3	9 15	9 28	9 37	9 40
7	9 45	9 44	9 48	9 56	10 13	10 31	10 45	11 0	11 10	11 13
8	11 9	11 7	11 13	11 21	11 39	11 59	12 14	12 31	12 42	12 45
9	12 33	12 31	12 36	12 46	13 4	13 25	13 42	14 1	14 13	14 16
10	13 58	13 55	13 59	14 12	14 29	14 52	15 11	15 30	15 44	15 48
11	15 23	15 19	15 23	15 35	15 54	16 17	16 49	16 59	17 14	17 18
12	16 48	16 43	16 47	16 59	16 19	18 42	18 6	18 28	18 43	18 47
13	18 13	18 7	18 10	18 22	18 45	19 9	19 32	19 56	20 12	20 17
14	19 39	19 31	19 33	19 46	20 12	20 36	20 59	21 24	21 41	21 46
15	21 4	20 55	20 55	21 8	21 34	22 1	22 25	22 51	23 9	23 13
16	22 32	22 19	22 20	22 33	22 55	23 26	23 51	24 17	24 36	24 42
17	23 59	23 44	23 44	23 57	24 19	24 51	25 17	25 44	26 3	26 7
18	25 26	25 9	25 8	25 20	25 43	26 15	26 42	27 10	27 30	27 37
	30	20	10	0	20	10	0	20	10	0

A TABLE of TWILIGHT for the Latitude of 47 Degrees.

Paral.	0	10	20	30	40	50	60	70	80	90
5	5 33	5 31	5 29	5 27	5 25	5 23	5 21	5 19	5 17	5 15
6	7 30	7 28	7 26	7 24	7 22	7 20	7 18	7 16	7 14	7 12
7	9 29	9 27	9 25	9 23	9 21	9 19	9 17	9 15	9 13	9 11
8	11 28	11 26	11 24	11 22	11 20	11 18	11 16	11 14	11 12	11 10
9	13 34	13 32	13 30	13 28	13 26	13 24	13 22	13 20	13 18	13 16
10	15 41	15 39	15 37	15 35	15 33	15 31	15 29	15 27	15 25	15 23
11	17 58	17 56	17 54	17 52	17 50	17 48	17 46	17 44	17 42	17 40
12	20 15	20 13	20 11	20 09	20 07	20 05	20 03	20 01	19 59	19 57
13	22 40	22 38	22 36	22 34	22 32	22 30	22 28	22 26	22 24	22 22
14	25 00	24 58	24 56	24 54	24 52	24 50	24 48	24 46	24 44	24 42
15	27 53	27 51	27 49	27 47	27 45	27 43	27 41	27 39	27 37	27 35
16	30 45	30 43	30 41	30 39	30 37	30 35	30 33	30 31	30 29	30 27
17	33 50	33 48	33 46	33 44	33 42	33 40	33 38	33 36	33 34	33 32
18	37 20	37 18	37 16	37 14	37 12	37 10	37 08	37 06	37 04	37 02
19	41 17	41 15	41 13	41 11	41 09	41 07	41 05	41 03	41 01	40 59
20	46 00	45 58	45 56	45 54	45 52	45 50	45 48	45 46	45 44	45 42
21	50 15	50 13	50 11	50 09	50 07	50 05	50 03	50 01	49 59	49 57
22	54 30	54 28	54 26	54 24	54 22	54 20	54 18	54 16	54 14	54 12
23	58 45	58 43	58 41	58 39	58 37	58 35	58 33	58 31	58 29	58 27
24	63 00	62 58	62 56	62 54	62 52	62 50	62 48	62 46	62 44	62 42
25	67 15	67 13	67 11	67 09	67 07	67 05	67 03	67 01	66 59	66 57
26	71 30	71 28	71 26	71 24	71 22	71 20	71 18	71 16	71 14	71 12
27	75 45	75 43	75 41	75 39	75 37	75 35	75 33	75 31	75 29	75 27
28	79 00	78 58	78 56	78 54	78 52	78 50	78 48	78 46	78 44	78 42
29	83 15	83 13	83 11	83 09	83 07	83 05	83 03	83 01	82 59	82 57
30	87 30	87 28	87 26	87 24	87 22	87 20	87 18	87 16	87 14	87 12
31	91 45	91 43	91 41	91 39	91 37	91 35	91 33	91 31	91 29	91 27
32	96 00	95 58	95 56	95 54	95 52	95 50	95 48	95 46	95 44	95 42
33	100 15	100 13	100 11	100 09	100 07	100 05	100 03	100 01	99 59	99 57
34	104 30	104 28	104 26	104 24	104 22	104 20	104 18	104 16	104 14	104 12
35	108 45	108 43	108 41	108 39	108 37	108 35	108 33	108 31	108 29	108 27
36	113 00	112 58	112 56	112 54	112 52	112 50	112 48	112 46	112 44	112 42
37	117 15	117 13	117 11	117 09	117 07	117 05	117 03	117 01	116 59	116 57
38	121 30	121 28	121 26	121 24	121 22	121 20	121 18	121 16	121 14	121 12
39	125 45	125 43	125 41	125 39	125 37	125 35	125 33	125 31	125 29	125 27
40	129 00	128 58	128 56	128 54	128 52	128 50	128 48	128 46	128 44	128 42
41	133 15	133 13	133 11	133 09	133 07	133 05	133 03	133 01	132 59	132 57
42	137 30	137 28	137 26	137 24	137 22	137 20	137 18	137 16	137 14	137 12
43	141 45	141 43	141 41	141 39	141 37	141 35	141 33	141 31	141 29	141 27
44	146 00	145 58	145 56	145 54	145 52	145 50	145 48	145 46	145 44	145 42
45	150 15	150 13	150 11	150 09	150 07	150 05	150 03	150 01	149 59	149 57
46	154 30	154 28	154 26	154 24	154 22	154 20	154 18	154 16	154 14	154 12
47	158 45	158 43	158 41	158 39	158 37	158 35	158 33	158 31	158 29	158 27
48	163 00	162 58	162 56	162 54	162 52	162 50	162 48	162 46	162 44	162 42
49	167 15	167 13	167 11	167 09	167 07	167 05	167 03	167 01	166 59	166 57
50	171 30	171 28	171 26	171 24	171 22	171 20	171 18	171 16	171 14	171 12
51	175 45	175 43	175 41	175 39	175 37	175 35	175 33	175 31	175 29	175 27
52	179 00	178 58	178 56	178 54	178 52	178 50	178 48	178 46	178 44	178 42
53	183 15	183 13	183 11	183 09	183 07	183 05	183 03	183 01	182 59	182 57
54	187 30	187 28	187 26	187 24	187 22	187 20	187 18	187 16	187 14	187 12
55	191 45	191 43	191 41	191 39	191 37	191 35	191 33	191 31	191 29	191 27
56	196 00	195 58	195 56	195 54	195 52	195 50	195 48	195 46	195 44	195 42
57	200 15	200 13	200 11	200 09	200 07	200 05	200 03	200 01	199 59	199 57
58	204 30	204 28	204 26	204 24	204 22	204 20	204 18	204 16	204 14	204 12
59	208 45	208 43	208 41	208 39	208 37	208 35	208 33	208 31	208 29	208 27
60	213 00	212 58	212 56	212 54	212 52	212 50	212 48	212 46	212 44	212 42
61	217 15	217 13	217 11	217 09	217 07	217 05	217 03	217 01	216 59	216 57
62	221 30	221 28	221 26	221 24	221 22	221 20	221 18	221 16	221 14	221 12
63	225 45	225 43	225 41	225 39	225 37	225 35	225 33	225 31	225 29	225 27
64	230 00	229 58	229 56	229 54	229 52	229 50	229 48	229 46	229 44	229 42
65	234 15	234 13	234 11	234 09	234 07	234 05	234 03	234 01	233 59	233 57
66	238 30	238 28	238 26	238 24	238 22	238 20	238 18	238 16	238 14	238 12
67	242 45	242 43	242 41	242 39	242 37	242 35	242 33	242 31	242 29	242 27
68	246 00	245 58	245 56	245 54	245 52	245 50	245 48	245 46	245 44	245 42
69	250 15	250 13	250 11	250 09	250 07	250 05	250 03	250 01	249 59	249 57
70	254 30	254 28	254 26	254 24	254 22	254 20	254 18	254 16	254 14	254 12
71	258 45	258 43	258 41	258 39	258 37	258 35	258 33	258 31	258 29	258 27
72	263 00	262 58	262 56	262 54	262 52	262 50	262 48	262 46	262 44	262 42
73	267 15	267 13	267 11	267 09	267 07	267 05	267 03	267 01	266 59	266 57
74	271 30	271 28	271 26	271 24	271 22	271 20	271 18	271 16	271 14	271 12
75	275 45	275 43	275 41	275 39	275 37	275 35	275 33	275 31	275 29	275 27
76	280 00	279 58	279 56	279 54	279 52	279 50	279 48	279 46	279 44	279 42
77	284 15	284 13	284 11	284 09	284 07	284 05	284 03	284 01	283 59	283 57
78	288 30	288 28	288 26	288 24	288 22	288 20	288 18	288 16	288 14	288 12
79	292 45	292 43	292 41	292 39	292 37	292 35	292 33	292 31	292 29	292 27
80	296 00	295 58	295 56	295 54	295 52	295 50	295 48	295 46	295 44	295 42
81	300 15	300 13	300 11	300 09	300 07	300 05	300 03	300 01	299 59	299 57
82	304 30	304 28	304 26	304 24	304 22	304 20	304 18	304 16	304 14	304 12
83	308 45	308 43	308 41	308 39	308 37	308 35	308 33	308 31	308 29	308 27
84	313 00	312 58	312 56	312 54	312 52	312 50	312 48	312 46	312 44	312 42
85	317 15	317 13	317 11	317 09	317 07	317 05	317 03	317 01	316 59	316 57
86	321 30	321 28	321 26	321 24	321 22	321 20	321 18	321 16	321 14	321 12
87	325 45	325 43	325 41	325 39	325 37	325 35	325 33	325 31	325 29	325 27
88	330 00	329 58	329 56	329 54	329 52	329 50	329 48	329 46	329 44	329 42
89	334 15	334 13	334 11	334 09	334 07	334 05	334 03	334 01	333 59	333 57
90	338 30	338 28	338 26	338 24	338 22	338 20	338 18	338 16	338 14	338 12
91	342 45	342 43	342 41	342 39	342 37	342 35	342 33	342 31	342 29	342 27
92	346 00	345 58	345 56	345 54	345 52	345 50	345 48	345 46	345 44	345 42
93	350 15	350 13	350 11	350 09	350 07	350 05	350 03	350 01	349 59	349 57
94	354 30	354 28	354 26	354 24	354 22	354 20	354 18	354 16	354 14	354 12
95	358 45	358 43	358 41	358 39	358 37	358 35	358 33	358 31	358 29	358 27
96	363 00	362 58	362 56	362 54	362 52	362 50	362 48	362 46	362 44	362 42
97	367 15	367 13	367 11	367 09	367 07	367 05	367 03	367 01	366 59	366 57
98	371 30	371 28	371 26	371 24	371 22	371 20	371 18	371 16	371 14	371 12
99	375 45	375 43	375 41	375 39	375 37	375 35	375 33	375 31	375 29	375 27
100	380 00	379 58	379 56	379 54	379 52	379 50	379 48	379 46	379 44	379 42
101	384 15	384 13	384 11	384 09	384 07	384 05	384 03	384 01	383 59	383 57
102	388 30	388 28	388 26	388 24	388 22	388 20	388 18	388 16	388 14	388 12
103	392 45	392 43	392 41	392 39	392 37	392 35	392 33	392 31	392 29	392 27
104	396 00	395 58	395 56	395 54	395 52	395 50	395 48	395 46	395 44	395 42
105	400 15	400 13	400 11	400 09	400 07	400 05	400 03	400 01	399 59	399 57
106	404 30	404 28	404 26							

A TABLE of TWILIGHT for the Latitude of 50 Degrees.

Paral.	0	10	20	0	10	20	0	10	20	30
3	6 9	6 5	5 54	5 40	5 25	5 13	4 59	4 50	4 40	4 40
4	8 18	8 15	8 1	7 38	7 18	6 58	6 39	6 25	6 18	6 14
5	10 33	10 27	10 9	9 39	9 10	8 46	8 21	8 0	7 45	7 48
6	12 51	12 43	12 18	11 40	11 7	10 31	10 4	9 40	9 28	9 20
7	15 15	15 5	14 33	13 49	13 5	12 20	11 45	11 20	11 3	10 56
8	17 46	17 33	16 54	16 0	15 6	14 15	13 35	13 0	12 39	12 30
9	20 44	20 8	19 20	18 15	17 11	16 10	15 20	14 43	13 16	14 5
10	23 10	22 49	21 50	20 34	19 17	18 6	17 10	16 25	15 54	15 40
11	26 6	25 41	24 30	22 59	21 27	20 6	19 1	18 8	17 33	17 16
12	29 20	28 50	27 24	25 33	23 40	22 10	20 55	19 51	19 14	18 52
13	32 58	32 18	30 28	28 16	26 5	24 17	22 49	21 37	20 56	20 29
14	37 5	36 9	33 51	31 9	28 34	26 26	24 46	23 28	22 38	22 7
15	42 5	40 45	37 38	34 13	31 10	28 43	26 46	25 18	24 20	23 45
16	49 17	46 48	43 50	37 37	33 55	31 3	28 50	27 10	26 8	25 24
17			47 58	41 28	36 50	33 30	30 57	29 3	27 53	27 3
18				46 0	40 5	36 4	33 7	31 1	29 36	28 44
	30	11 20	10	0	8 20	10	0	11 20	10	0
	0	10	20	0	10	20	0	10	20	30
3	4 40	4 41	4 44	4 51	5 4	5 13	5 25	5 36	5 44	5 46
4	6 14	6 15	6 18	6 27	6 41	6 54	7 10	7 24	7 34	7 37
5	7 48	7 48	7 50	8 3	8 19	8 35	8 54	9 11	9 23	9 27
6	9 20	9 20	9 26	9 38	9 57	10 38	10 38	10 58	11 10	11 17
7	10 56	10 58	11 0	11 13	11 34	11 55	12 20	12 40	12 58	13 4
8	12 30	12 28	12 30	12 48	13 10	13 34	14 1	14 26	14 44	14 51
9	14 5	14 0	14 6	14 20	14 46	15 10	15 41	16 8	16 27	16 35
10	15 40	15 36	15 40	15 56	16 21	16 49	17 21	17 50	18 10	18 18
11	17 16	17 10	17 14	17 30	17 56	18 26	18 59	19 30	19 50	20 1
12	18 52	18 44	18 47	19 3	19 31	20 0	20 38	21 10	21 33	21 40
13	20 29	20 18	20 16	20 37	21 5	21 38	22 15	22 49	23 13	23 23
14	22 7	21 53	21 54	22 10	22 39	23 13	23 50	24 27	24 53	25 3
15	23 45	23 28	23 28	23 44	24 13	24 48	25 28	25 5	26 31	26 41
16	25 24	25 4	25 0	25 17	25 47	26 23	27 4	27 40	28 9	28 20
17	27 3	26 40	26 36	26 51	27 21	27 57	28 40	29 19	29 46	29 57
18	28 44	28 17	28 10	28 24	28 54	29 31	30 15	30 28	31 23	31 34
	30	11 20	10	0	11 20	10	0	11 20	10	0

A TABLE of TWILIGHT for the Latitude of 51 Degrees.

Paral.	0	10	20	0	10	20	0	10	20	30
3	6 20	6 19	6 7	5 5	5 35	5 19	5 6	4 56	4 48	4 46
4	8 40	8 33	8 16	7 53	7 30	7 8	6 49	6 35	6 26	6 20
5	11 0	10 51	10 25	9 58	9 28	8 59	8 34	8 15	8 4	7 58
9	13 26	13 14	12 46	12 6	11 28	10 51	10 20	9 57	9 40	9 34
7	15 59	15 44	15 8	14 19	13 31	12 45	12 8	11 40	11 21	11 10
8	18 39	18 21	17 36	16 37	15 37	14 41	13 57	13 23	12 59	12 47
9	21 18	21 6	20 11	18 59	17 46	16 40	15 47	15 7	14 39	14 24
10	24 28	24 1	22 53	21 25	19 59	18 41	17 39	16 50	16 19	16 1
11	27 44	27 0	25 46	23 59	22 17	20 45	19 33	18 38	18 1	17 39
12	31 23	30 39	28 54	26 43	24 41	22 54	21 30	20 27	19 44	19 18
13	35 30	34 35	32 20	29 38	27 11	25 6	23 29	22 16	21 27	20 57
14	40 36	29 13	36 8	32 45	29 48	27 20	25 31	24 8	23 11	22 37
15	47 58	45 23	40 38	36 10	32 30	29 44	27 36	26 0	24 57	24 17
16			46 28	40 4	36 35	32 10	29 45	27 57	26 44	25 59
17			50 0	43 44	38 51	34 48	31 58	29 55	28 35	27 41
18				50 55	42 28	37 34	44 16	31 57	30 23	29 25
	30	20	10	0	8 20	10	0	20	10	0
	0	10	20	0	10	20	0	10	20	30
3	4 46	4 47	4 51	4 58	5 8	5 20	5 33	5 47	5 56	5 58
4	6 20	6 20	6 26	6 36	6 48	7 5	7 20	7 39	7 50	7 53
5	7 58	7 58	8 3	8 14	8 29	8 48	9 9	9 29	9 40	9 45
6	9 34	9 33	9 39	9 51	10 10	10 35	10 56	11 18	11 13	11 37
7	11 10	11 8	11 14	11 28	11 48	12 10	12 41	13 5	13 20	13 26
8	12 47	12 44	12 50	13 5	13 26	13 53	14 25	14 51	15 10	15 15
9	14 24	14 20	14 26	14 41	15 4	15 33	16 7	16 36	16 56	17 1
10	16 1	15 55	16 1	16 17	16 40	17 13	17 49	18 20	18 40	18 48
11	17 39	17 31	17 36	17 53	18 20	18 50	19 30	20 3	20 20	20 30
12	19 18	19 8	19 10	19 28	19 57	20 31	21 10	21 45	22 10	22 17
13	20 57	20 44	20 47	21 4	21 33	22 9	22 50	23 26	23 50	23 59
14	22 37	22 21	22 23	23 39	23 9	23 46	24 29	25 7	25 34	25 40
15	24 17	23 59	23 59	24 15	24 45	25 23	26 7	26 47	27 15	27 23
16	25 59	25 36	25 34	25 50	26 20	26 59	27 45	28 26	28 55	29 4
17	27 41	27 15	27 11	27 26	27 56	28 36	29 23	30 5	30 35	30 44
18	29 25	28 54	28 47	29 1	29 3	30 20	31 0	31 43	32 14	32 24
	30	20	10	0	20	10	0	20	10	0